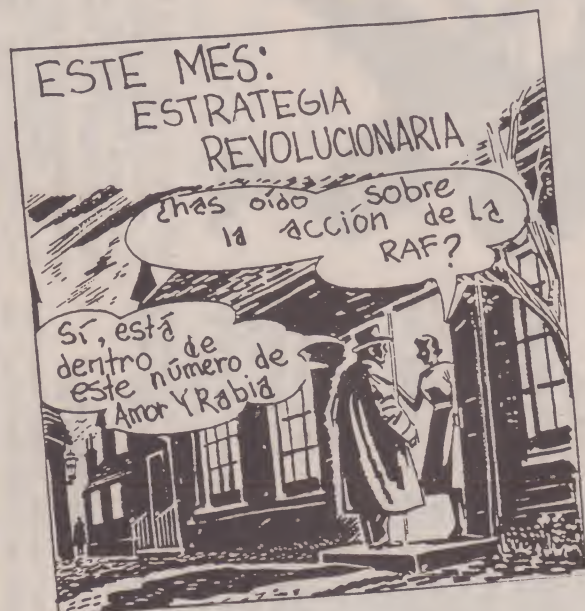


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PERIODICO ANARQUISTA REVOLUCIONARIA

RAF Destruyen a la Prisión en Weiterstadt

POR SARA BELL Y TODD PRANE

SÁBADO, 27 DE MARZO, A LAS cinco de la madrugada, el Comando Katharina Hammerschmidt de la Fracción Armada Roja (RAF de sus cifras en Alemán) destruyó a la prisión de alta tecnología en Weiterstadt, Alemania con 200kg de explosivos. El bombardeo causó daño estimado a 100 millones de DM (más de US\$60 millones) y se espera que la apertura de la prisión, originalmente puesta para el principio de mayo, se retrasará más de cuatro años. La prisión iba a utilizar la tecnología más avanzada y fue llamado "un ejemplo de encarcelamiento moderna y humana en Alemania" por el Ministro de Justicia, Christine Hohmann-Dennhardt.

La explosión destruyó el edificio de administración y cuatro edificios "residenciales". La acción fue cuidadosamente planeada y ejecutada. El comando tomó mucho cuidado para asegurar que el personal de la prisión no fueron heridas. A la 1:30, aproximadamente, de la madrugada, el comando capturó a los 11 guardias y los dejaron, amarrados y amordazados, en una camioneta en el medio de un campo cercano. Antes de explotar

las bombas, buscaron para personas en todos los edificios, y fijaron carteles de aviso alrededor de la muralla externa de la prisión (un dato que no fue reportado por los de la BAW (la oficina del prosecutor federal) a quienes normalmente les encanta mencionar toda la evidencia que pueden).

Esta prisión iba a ser un modelo para los nuevos prisiones de

de "terapia de trabajo" (trabajo forzado) y otras medidas psicológicas, los prisioneros están forzados a adaptarse sus valores sociales a aquellos determinados por el personal. Su comportamiento determina su estatus dentro de la jerarquía de la prisión — de los más sometidos a los más anti-adaptivos.

Las actividades de los prisioneros

están continuamente velados. Las células y las salones están equipadas con monitores de video y en los salones hay espejos de dos vías. Cuando los prisioneros salen de estas áreas controladas brevemente, están velados cuidadosamente: los llevan por un pasillo en

el tercer piso que también tiene cámaras.

La capacidad de la cárcel iba a ser de 500 prisioneros. Incluida en esta capacidad estaban una sección de alta seguridad para prisioneras y una prisión de deportación.

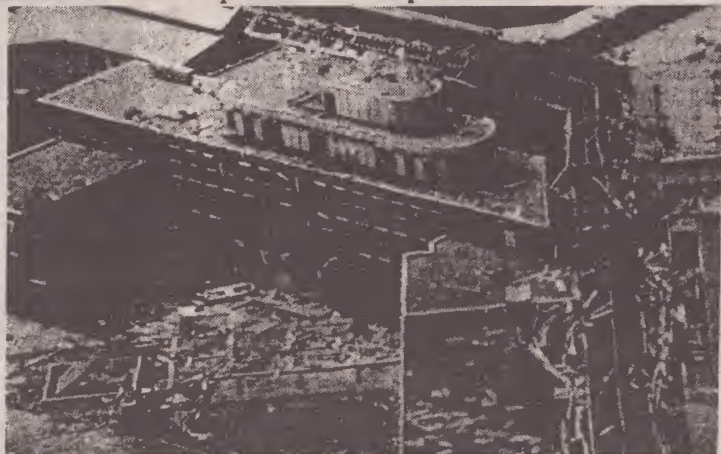
El Comando Katharina Hammerschmidt está nombrado por una apoyante de la RAF y amiga de Ulrike Meinhof quien murió en prisión en 1973. Había estado encarcelada por tres años y se murió de cáncer del seno a causa de negligencia médica.

Esta acción ha sorprendido a

muchos porque la RAF había anunciado que iban a cesar la escalación de la guerra con el estado, por su lado. En abril de 1992 un comunicado de la RAF discutió la necesidad de reanalizar sus metas y estrategias (vea Amor y Rabia Vol 3 Nº 6) y de concentrar en negociar para la libertad de sus compas encarcelados. A ese tiempo el Ministro de Justicia, Kinkel, había indicado una buena voluntad de excarcelar algunos de los prisioneros más gravemente enfermos. Desde entonces, sin embargo, muy pocos han sido liberados y otros se enfrentan con nueva represión.

La RAF llegaron a entender que estaban desasociados de la gente por los cuales supuestamente luchaban. Para responder a esto y a la situación política muy diferente en que se encontraron, la RAF llamaron para una discusión amplia entre varios partes de la izquierda alrededor de estrategia y la construcción de un poder-contrario de base — un movimiento grande fuera del cual podría surgir una revolución. Se preguntaron sobre el rol de una lucha armada en la izquierda, y si podía realizar éxito cuando no venía de una base amplia de apoyo. Del comunicado más reciente: "O nuestro lado desarrollará un movimiento basado de abajo, que está dirigido por solidaridad y justicia y por la lucha contra esta sociedad fría y contra la pobreza y el falta de perspectiva, o las contradicciones explosivas permanecerán destructivas, y la violencia aumentará, cada persona contra los otros."

En el comunicado de abril de 1992 y el papel de discusión distribuida en agosto, 1992, la RAF indicó que la cesación de ataques era condicional. Si el estado no dejaba espacio para discusión y excarcelación de los



alta-tecnología. En estas prisiones, algunos de los cuales ya existen, los prisioneros están organizados en "grupos de vivienda" de 10 a 20 prisioneros. Viven en células solitarias y comparten a un salón común y una pequeña cocina. Estos "grupos de vivienda" están organizados por asistentes sociales o por psicólogos, de acuerdo a sus niveles de adaptación o resistencia a los valores de sus captores. Los grupos están diseñados para fomentar competición entre los prisioneros y minar la solidaridad entre los prisioneros. Por medio

Ladron@ del Fuego: Revista Anarquista en Turquía

Este es un saludo de Ates Hirsizi (Ladron@ del Fuego), una revista anarquista en Turco y Kurdo recientemente empujado en Istanbul. La última

ni fronteras, ni idiomas pueden bloquear la vía para unirnos en una lucha común y para construir un vida comunal. Rechazamos

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En este último comunicado, la RAF escribe claramente que esta acción no representa una nueva estrategia (ni tampoco una reanudación de una vieja), sino (continúa a la página 4)

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ISTANBUL—Turquía, el Medio Oriente y nuestra región entera con sus problemas sociales y contradicciones profundas, está al frente de los campos de batalla de la geografía mundial. Estamos en el mismo medio de esta inestabilidad agradable, en que todas estas relaciones complicadas se encuentran y se enfrentan. Como ninguna otra parte del mundo, aquí las riquezas del palacio y la pobreza de la calle viven cara a cara, y por lo tanto este es un lugar donde el odio social y la rabia pueden levantarse más fácilmente contra esta opresión abierta y obvia. El Medio Oriente y la Geografía Asiática del Frente, donde la vida tradicional todavía puede enflorcer frente al capitalismo, es una área permanentemente importante para el movimiento social anarquista.

Este es el lugar donde nacimos. De aquí saludamos a revolucionarios anarquistas de todo el

ni fronteras, ni idiomas pueden bloquear la vía para unirnos en una lucha común y para construir un vida comunal. Rechazamos nuestra consciencia que ha estado entrenado por años.

No pertenecemos a ninguna nación y tenemos una pequeña colección de revolucionarios que donamos nuestras corazones para ser los ladrones de fuego contra las autoridades con raíces en la dura región donde sangre y muerte prevalecen.

Ladron@s del fuego necesitan publicaciones y otros materiales

de comunicación para encontrar sus demandas, objetivos, su sentido de vida y para levantar su voz suficientemente alta en toda idioma. Ates Hirsizi nació como resultado de esta necesidad concreta, pero también es un tablón de anuncios donde todo guerrillero libertario puede dejar su mensaje.

Ates Hirsizi
Aylik Politik Dergi
Klodfarer Cad. Dr Sevki Bey Sk
No. 4/2 Sultanahmet, ISTANBUL
TURQUIA

Anarquía en Japón: 1992- Marzo 1993

Resumido de W@rrior, un boletín de los Anarquistas Revolutionarios de Kyoto, Japon.

14 JUN/KYOTO

Reunión y manifestación contra el envío de la FDP (Fuerza de Defensa Propria) al extranjero en el nombre de los Fuerzas para Mantener Paz de la ONU. Anarquistas militantes se enfrentaron con fuerzas policíacas en la calle.

Activistas anarquistas antimilitaristas/- racistas/- monarquistas se unieron. El gobierno municipal de Kyoto y los financieros quieren celebrar a 1994 como el "1200 aniversario de la fundación de Kyoto." El anterior capital de Japón fue fun-

11 FEB/KYOTO

Una demanda fue presentado al gobierno nigeriano en el nombre de ARP, RRU y IWA KANSAI, ABC (Kyoto). Takeru Kurori (miembro de la federación anarquista) exigiendo la excarcelación de cuatro miembros del Awareness League (anarco-sindicalistas en Nigeria) quienes fueron detenidos el año pasado.



NOTAS Y NOTICIAS



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Anarco-Fanático: Mascota caricatura del movimiento anarquista Japonés

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Este es el lugar donde nacimos. De aquí saludamos a revolucionarios, anarquistas de todo el mundo, con todos nuestros sentimientos calurosos y sinceros.

Nosotros, como los que intentamos traer la tradición del anarquismo de 200 años al Medio Oriente, nos dirigimos a un mundo multi-dimensional. Claro, eso requiere un nivel alto de riqueza cultural y también una lucha dura filosófica, moral y política. Obviamente la misión debe estar equipada suficientemente en todos estos niveles, porque no queremos ardor temporal o jobs breves. Queremos una vida permanentemente libre ahora.

Por lo tanto, necesitamos una variedad de recursos materiales y culturales, cualquier tipo de máquinas y tant@s voluntari@s de todas partes del mundo para ser guerr@s libertari@s. Ni estados,

entrenados por años. No pertenecemos a ninguna nación y tenemos una pequeña colección de revolucionari@s que donamos nuestras corazones para ser los ladrones de fuego contra las autoridades con raíces en la dura región donde sangre y muerte prevalecen.

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2 OCT/OSAKA

Disturbio en el pueblo de trabajadores Kumagasaki. La rabia de los trabajadores explotó contra el gobierno municipal y contra la policía. Se quemaron carros y se tiraron bombas de incendio. Un@ anarquista fue detenido.

30 OCT/TOKIO

Acción de protesta contra la embajada Peruana exigiendo la excarcelación de Andrés Villaverde, se tomó por el grupo GICRAV (formado por ARP).

En la madrugada, la embajada fue atacada por una bomba de incendio.

1 FEB/KYOTO

Una reunión y manifestación contra el "Día Nacional de Fundación."

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dado por la conquista e invasión de varios naciones regionales, incluyendo a la gente de Yezo, Hayato, y Ainu, entre otros. ARP está organizando una acción contra esta "celebración" estúpida. ¡Derrotar los 1200 años de masacre!

prisioneros de la RAF, la RAF atacará de nuevo. Con esta acción han cumplido esta amenaza y han demostrado que no dejarán que el estado toma ventaja de su nueva posición.

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11- 16 MAR/KYOTO

Una serie de acciones se tomaron contra el gobierno Prefectural Local de Kyoto que había intentado restringir el uso de micrófonos en lugares públicos y hasta en las calles.

Jueves, el 11 en la sala de la Asamblea Prefectural anarquists gritaron y sacaron una pancarta con "muerte a la ley" y "derrotar la supresión."

Cinco de l@s anarquist@s y radicales fueron violentemente desalojados de la galería por la guardia. Fue la primera vez en 40 años que un miembro del público fuera excluido de la sala. Anarquistas y radicales manifestaron contra esta misma ley en Tokio el Noviembre del año pasado.★

Zen y el Arte de Revolución

Por RICHARD VAN SAVAGE y DEMA CRASSY.

HAY UN REFRÁN DE LOS Tupamaros: "Teoría = sectarismo, escribir principales políticas y escribir programas políticos = inactividad y incapacidad de poder lograr cualquier cosa". En muchas maneras nuestro movimiento ha realizado mucho, pero con toda su ambición, tenemos que preguntar ¿por qué también much@s personas han sido enajenado de él?

Parte de la respuesta se encuentra en superar sectarismo. No por compromiso de nuestra ideal revolucionaria, sino a través de acción directa, y respeto para métodos diferentes para crear una sociedad nueva.

Nosotros, como anarquistas, compartimos una política común; queremos crear una sociedad en que estamos libres de todo tipo de opresión. Ya que tenemos visiones diferentes sobre cómo llegar a ese punto, no tiene sentido disputar sobre cuál es la vía correcta, sobre el cual todos tenemos que viajar. Tendencias diferentes deben trabajar en las maneras que creen correctas, según su comunidad, y sus experiencias. Claramente, tenemos que hablar sobre nuestras ideas, y aprendemos un@s de los otr@s. Pero eso no tiene que ser en el amarrón de acuerdo político completo. En realidad, para ser eficaz, tenemos que hacer todo tipo de trabajo, e intentar todo método de hacerlo. Respetar diversidad y aprender trabajar juntos dentro aquél amarrón es crucial. Con respecto a una situación revolucionaria de muchas personas, nadie espera que dos millones de personas van a tener acuerdo político. ¿Entonces, por qué enfocamos tanto en acuerdo cuando luchamos a construir nuestro movimiento? Evidentemente, hay que definir algunas líneas sobre dónde estamos en varias áreas políticas. Hacer eso es sano. Pero la definición de una

política tiene que surgir de una necesidad de definirla. El CNT tenía que definir qué pensaron sobre la lucha armada cuando algunos grupos empezaron a hacerlo, y otros grupos lo opusieron. Eso era cuando necesitaban definir su posición, a través de diferencias sobre cuál tipo de acción se debe de tomar.

En otro nivel, es a través de nuestras acciones que nos podemos unir. Por ejemplo, cuando nada está pasando, tenemos tiempo para pelear. Pero en tiempos de crisis enfocamos más sobre lo que tenemos en común, en vez de cómo somos diferentes.

Por lo tanto, acción directa significa para nosotros, ir directamente a qué es lo que queremos. Eso no significa acción sin pensar sino, aprender lo que funciona en realidad a través de ensuciar nuestras manos haciéndolo. Consciencia política viene del trabajo colectivo, de pensar críticamente sobre él, y de la existencia de desafío. Es a través del éxito de nuestras acciones que prestamos credibilidad a nuestra política, y que la desarrollamos.

Citando Regis Debray sobre los Tupamaros Uruguayos: "A través del establecimiento de una serie de formas de membresía intermedia y áreas de colaboración, una red de actividades conectadas en todas las fronteras de interés popular (político, electoral, sindical, universitaria, cultural, periódico, etc.), las Tupas han terminado con la tradición fatal de infravalorización y desuso de las clases, sectores e individuales fuera de la organización armada, una equivocación que ha causado la isolación de muchos movimientos revolucionarios. Absolutamente rechazan la dicotomía entre combatiente y no-combatientes, aquellos activos y aquellos pasivos, los sujetos y objetos del proceso histórico, la vanguardia al parte de arriba y las masas de gente abajo

Como una estrategia, apoyamos la creación de una infra-estructura, basado en colectivos que sería la fundación de una sociedad anarquista. Esta infra-estructura ofrecerá un medio de proveer las necesidades fundamentales de autodeterminación en cualquier comunidad. Cosas como alimento, albergue, vestido, trabajo significativo, cuidado de salud, infoshops para comunicación y seguridad son sólo algunas de las cosas que nos ocurren. Necesitamos poder ofrecer ejemplos concretos para poder contestar las preguntas que los no-anarquistas siempre preguntan.

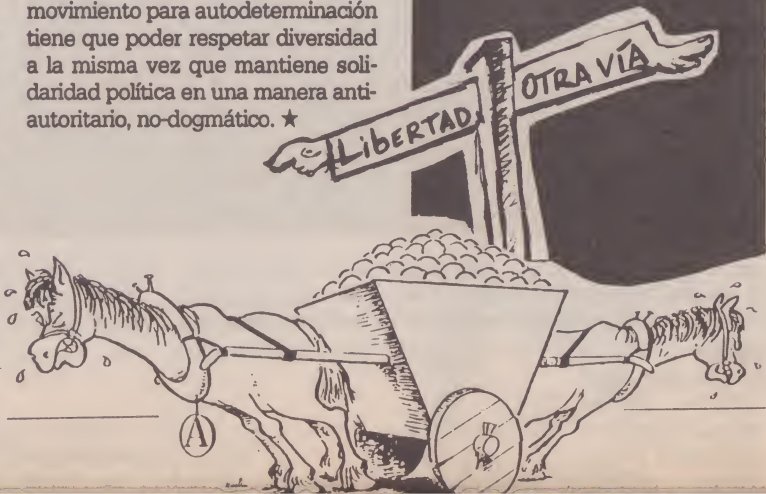
El proceso de construir una infra-estructura eliminaría tal dicotomía como lucha armada comparado con el pacifismo, ya que la misma infra-estructura ayudaría cualquiera de los dos, dependiendo en las necesidades de la crisis que nos enfrenta. Por ejemplo, solucionar la crisis de las personas sin hogar creará una forma de santuario para los pobres y en tiempos de guerra podría también ser utilizada como una casa segura de santuario para l@s combatientes. Lo mismo sucede con distribución de alimento, cuidado de salud y toda lo demás. Idealmente, no habría necesidad ninguna de luchar, porque podríamos simplemente transformar las comunidades en que vivimos. Realísticamente, aquellos con poder lucharán para aguantarlo, cuando se dan cuenta de que su poder está desafiado. Es ingenuo pensar que podemos tener éxito sin tener que defendernos contra el estado.

Seguridad es un elemento crucial, no sólo para proteger individuos en nuestras comunidades de otras individuos, pero también para proteger nuestras comunidades de las agencias de terror del estado. Las destrezas y la disciplina requisitos para luchar contra misogynistas, racistas y homofobos en nuestras comunidades son solamente el primer paso en defender nuestras

comunidades de grupos de odio organizados. El aspecto zen es que para derrotar el estado, tenemos que alimentar las personas sin hogar. No podemos alimentar las personas sin hogar a menos que estamos preparados a defender a nosotros mismos. Mientras mas éxito tenemos, más probable es que medidas represivas estarán usadas por parte de distribuidores de alimento capitalistas, los agricultores y el estado que los protege. Igualmente para todas luchas. Si el estado y el capitalismo no toman medidas represivas actualmente, es probablemente porque nosotros no somos tan eficaces en lo que hacemos para merecerlo.

La creación de infra-estructuras tiene que enfocarse localmente en pequeños colectivos y grupos de afinidad, pero continuamente mantener comunicación con otras localidades a cerca de temas generales, si queremos sobrevivir. Usando el método de Paulo Frierre, primero tenemos que ver cuáles son los problemas que nos enfrentan. Luego, tenemos que analizar ambos las causas inmediatas y causas fundamentales, y finalmente tenemos que actuar. No podemos permitir que nos detenemos en cualquier parte de este proceso. Cualquier movimiento para autodeterminación tiene que poder respetar diversidad a la misma vez que mantiene solidaridad política en una manera anti-autoritario, no-dogmático. ★

ESTRATEGIA HACIA LA REVOLUCIÓN



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También se necesitan voluntarios para ayudar en el grupo de producción. Llámanos al nuevo número telefónico: (212) 460 8390.

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¿QUÉ

Con la aparición de los símbolos escritos, el hombre saltó de la prehistoria a la historia, las mujeres nos quedamos en la prehistoria pues no aprecemos en los escritos de "historia del hombre".

Lo que no tiene nombre no existe, los signos van unidos a los conceptos, a lo que significa la palabra.

Las tradiciones culturales, mitos, tabues, valores, conceptos, constituyen una filosofía (de vida) que actúa como si fuera el inconsciente colectivo. Y el transmisor de toda ideología es el lenguaje.

Hablamos del lenguaje machista, sexista, discriminatoria, pero el lenguaje no es nada, el lenguaje lo haces mientras hablas, basándose en conceptos adquiridos.

Utilizamos el lenguaje de forma sexista y discriminatoria cuando usamos vocabulario y conceptos que lo son.

Por ejemplo, utilizamos vocabulario sexual constante-

PASA

porqué hacer constantemente apología del honor y la doble moralidad de la familia (hijoputa), conceptos reaccionarios que fortalecen las normas del Estado y la Jerarquía.

Nunca se ha oído decir a nadie "¡macarra!" al insultar a otra persona, lo que sería apropiado, puesto que la explotación la ejerce el macarra que vive a costa de la prostituta. Lo que ofende en realidad, es degradar a una persona, o a un papel sexual. No se insulta con "macarra", porque las prostitutas son como la parte mala de la mujer. No se ve mal que el varón pague dinero para mantener una relación sexual, inservible para el desarrollo de una persona; lo que se ve mal es que la mujer "venda" a sus genitales como mercancía a más de un varón, y eso es lo que inconscientemente se está manifestando. De nuevo el lenguaje demuestra que está obligado a mantener su rol



mente, sobre todo cuando nos alteramos, cuando queremos insultar; normalmente este vocabulario tiene valores o positivos o negativos, correspondiendo muchas veces los positivos con los genitales masculinos y los negativos a los genitales femeninos:

coñazo.....cojonudo

es una chuminá.....está de cojones

Otra clase de sexismo: zorra.....zorro.

LOS INSULTOS

"Idiota, subnormal, calientapollas, jilipollas, bujarrona, maricón, perra, guarra, chivata, anormal, bollera, tortillera,

con

El lenguaje, el uso del lenguaje no es una tontería. Y nuestras reivindicaciones no son inútiles matices de significado; es la base de la comunicación, lo importante es tu forma de pensar, es lo que enseñas y cómo lo aprendes.

Estamos haciendo un trabajo de grupo, a través de los medios de contrainformación (radios, fancines, panfletos, carteles, charlas, etc.) trans-

mitimos un mensaje ideológico para todos y todas. Un contenido que juntas (las personas) creamos, donde todas tenemos algo que aportar, un mensaje de igualdad, desde todas las voces y para todos los oídos, donde no se haga estériles distinciones entre sexos, colores de piel, edad, lugar de nacimiento, sexualidad que practica o comida que come, donde se intenten potenciar actitudes que sean claramente antisexistas, antiracistas, etc; que sean solidarias con toda la gente oprimida, reprimida, explotada, humillada, etc.

Debemos crear un lenguaje alternativo que nos de posibilidades de reflexionar, avanzar, ampliar el radio de acción de nuestra mente, nuestra conciencia, nuestras ideas.

HAY QUE ELIMINAR LOS CONCEPTOS REACCIONARIOS

Muchas veces, los chicos os sentís atacados personalmente por nuestras reivindicaciones, reaccionando a la defensiva, solidarizándose con el verdadero opresor que es el Patriarcado y no "cada uno" de vosotros. Confundís nuestra lucha. En teoría, todas y todos luchamos contra cualquier tipo de jerarquía.

LO BASICO ES LA IGUALDAD EN LA DIVERSIDAD

Las mujeres llevamos muchos años luchando contra nuestro "rol" sexual impuesto, tanto personal como colectivamente. Creemos que ya va siendo hora de que los hombres, por vosotros mismos analiceis y reflexionéis a cerca de vuestro "rol" sexual impuesto, eliminando actitudes y conceptos arcaicos que son incompatibles con un desarrollo personal y revolucionario.

Por todo esto y tanto más que nos cabe hacemos un llamamiento a la imaginación, al desarraigo de mitos y canones preestablecidos hace tanto tiempo...

No tengamos miedo, los cambios, las evoluciones

EL LENGUAJE ?



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coñazo.....cojonudo

es una chuminá.....está de cojones

Otra clase de sexismo: zorra.....zorro.

También utilizamos frases hechas, de castigo y con un alto contenido de ideología reaccionaria y machista:

Que te den po'l culo—es una agresión directa a la homosexualidad y niega la libertad sexual individual.

"Ke te follen" o "chupame la polla" - - (ambos hacen apología del cristianismo, que penaliza el placer, sublima el pene a símbolo de poder y por tanto de castigo).

Luego hay toda una serie de apoyos en nuestros conversaciones diarias, pues por lo visto falta un vocabulario.

"hombre..." "joder..." "¡coño!" "¡cojones!" "una polla" "¡Y un huevo!"

LAS PUTAS

La dualidad del ser. Igual usamos "de puta madre" para referir a algo positivo, como decimos "hijo de puta" como el peor insulto. También está el "ni puta idea" o el adornar todo lo negativo con una "puta..." delante.

Al fin y al cabo todas somos putas menos tu madre! Pero las prostitutas son trabajadoras explotada; Entonces,

por debajo del varón, puesto que para él todos sus actos están justificados (el que paga, el macarra) mientras que el de la mujer es injustificable, por ningún lado.

LOS INSULTOS

"Idiota, subnormal, calientapollas, jilipollas, bujarrona, maricón, perra, guarra, chivata, anormal, bollera, tortillera, loca..." Todas son palabras discriminatorias, tanto para gente sana "de otra manera", como para personas con una elección sexual diferente a la establecida como norma.

Entre hombres, es más degradante insultar en femenino (guarra, chivata...).

Y además como si las personas fuéramos seres superiores, utilizamos a los animales para insultarnos.

LAS MUJERES / LO FEMENINO

No sólo tenemos que integrarnos a un mundo que se inventaron los hombres, con todas sus contraindicaciones para nosotras, también tenemos que olvidar que existimos.

Constantemente utilizamos para referirnos a la globalidad los términos: hombre, todos, nosotros.

Las mujeres somos mujeres, todas nosotras, una y los hombres son hombres, no somos iguales y en la globalidad podemos utilizar: personas, gente, humanidad, peña, incluso "todas/os, aunque nosotras no somos la coetilla de nada ni de nadie, preferimos usar términos neutros."

avanzar, ampliar el radio de acción de nuestra mente, nuestra consciencia, nuestras ideas.



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Muchas veces, los chicos os sentís atacados personalmente por nuestras reivindicaciones, reaccionando a la defensiva, solidarizandose con el verdadero opresor que es el Patriarcado y no "cada uno" de vosotros. Confundís nuestra lucha. En teoría, todas y todos luchamos contra cualquier tipo de jerarquía.

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Por todo esto y tanto más que nos cabe hacemos un llamamiento a la imaginación, al desarraigo de mitos y canones preestablecidos hace tanto tiempo...

No tengamos miedo, los cambios, las evoluciones pueden ser muy positivas.

Buscar alternativas, hechar mano de la imaginación.

Por nuestra parte, este escrito sirve como tal, para comenzar...

¡MATA AL "MACHO" QUE LLEVAS DENTRO!

La revolución se hace día a día, personal y colectivamente.

P.D. : Si teneis material (estudios, análisis, artículos de opinión) sobre el tema del lenguaje, enviarnoslo, pues estamos empezando a trabajar y no hay mucho editado. ★

Dones Esmussodes

Apdo no 1646

Valencia, España

Hablemos Para Todes

El problema que tiene la lengua castellana, y la mayoría de las demás nacionalidades, de dar más importancia a un sexo u otro, es cada vez más tenido en cuenta y más o menos arreglado. Pero sigue siendo difícil leer textos como: "...a tod@s l@s que tal..." o "...por qué hay compañeros/as que tal..." (por qué no compañeras/os?!) o "...de tod@s es sabido que..." , etc.

Tema éste ya solucionado hace cien años en la lengua apátrida Esperanto, el empeño de remediar el sexismo en el lenguaje no es algo nuevo, como casi todo lo planteado en medios libertarios. Y de todas las fórmulas propuestas y experimentadas una destacó y sigue siendo, aunque hoy apenas usada, la más equilibrada y sencilla:

Si la palabra va reunida ambos sexos, solucionado está

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c/o Amor y Rabia

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Sharon, Tia Todd, Tommy, Pablo, Dana, Greg,

Beth, Dave, Bruce

(los miembros del GP que no trabajaron en esta número)

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Si la palabra ya reúne ambos sexos, solucionado está.

Huelgistas, jóvenes, hormigas, individuos, camaradas, dibujantes, oyentes, anarquistas, albañiles, etc.

Y si no, ahí van tres reglas:

1—Si el masculino plural acaba en os y el femenino plural en as, la reunión de ambos sexos acaba en es.

Oses (osos y osas), mineres (mineros y mineras), esclaves (esclavos y esclavas), algunes (algunos y algunas), amigos, sanes, libertaries, insumises, etc.

2—Si el masculino plural acaba en es y el femenino plural en as, la reunión de ambos sexos acaba en is.

Lectoris (lectoras y lectores), elephantis (elefantes y elefantas), ladronis (ladronas y ladrones), señoris, pintoris, escritor, conductor,...

3—De la misma forma, si en singular se pretende mencionar ambos sexos, dicha palabra acaba en e, y si ya lo hace, en i.

Le (el y la), aquelle (aquel y aquella), esi (ese y esa), ninguno (ningún y ninguna), algune...

Nota: Si cada sexo es una palabra distinta, lógicamente se mencionan las dos.

Yeguas y caballos, gallinas y gallos, amazonas y jinetes, padres y madres. ★

Grupo Malatestas - J.J.LL - Valencia

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La Red Amor y Rabia no es un círculo cerrado de amigos, y por lo tanto puedes convertirte en miembro de la Red y participar ampliamente en el proceso de tomar las decisiones. Pide más información a la persona que te vendió u abasteció el periódico, o escribe a los varios contactos de Amor y Rabia que se encuentran en este periódico.

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Coordinadora de la Red
Shannon c/o Amor y Rabia

Coordinador Interorganizacional
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Coordinador Internacional
Tia Todd c/o Amor y Rabia

Coordinador Financiero
Matt c/o Amor y Rabia

Coordinador de Recaudación de Fondos
Rick c/o Amor y Rabia

Coordinadora de Intercambio de Información
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Traductor@s:

Eugenio, Todd, Pablo (las machas)

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El Fin de la Sección? Respuesta de un Preso

Compañer@s:

Con estas líneas les envío unos fuertes saludos. La razón que les escribo esta carta es para comentar sobre el tema, "¿El fin de la sección en español?" Me preocupa esta encuesta y su determinación es que si se cesa la sección en español y es reemplazada por el grupo Amor y Rabia/México, ¿qué se hará para las personas que carezcan de recursos económicos, por ejemplo, la mayoría de los prisioneros? En la prisión en que me encuentro, hay una gran cantidad de presos mexicanos, México-americanos, y presos hispano-hablantes de otras nacionalidades. Los periódicos que recibo los comparto con mis compañeros aquí adentro, pero algunos no más leen inglés y otros nomás español. Por eso, yo pienso que si el objetivo de este periódico es de difundirle al número mayor de personas las ideas y los informes anarquistas entonces sería mejor continuar el periódico en forma bilingüe y ampliar la sección en español. Al menos que se pueda de algún modo tomar en cuenta los casos especiales (personas

Desencanto Anarcolibertario

No sé si merecerá la pena reflexionar en voz alta pero desde esta parte de las murallas de la sociedad, desde dentro y por los años que llevo encarcelado, si no hay alguna distorsión en mi visión veo la corriente libertaria casi exhausta de vigor, y es que los presos libertarios ya no despiertan el mismo interés que suscitaban en otros tiempos. Incluso, muchas veces como revulsivo estimulador de los que había en la calle, yo me siento muy abandonado por los que siempre han pugnado por la libertad. Yo me siento tan poco apoyado por las voces libertarias que me parece vivir en el basurero de la historia, por lo que excepcionalmente puedo encontrar alguna ayuda aislada.

Tengo que anunciar mi desilusión por el debilitado entusiasmo que exhibe el actual anarquismo, el poco apasionamiento y una parca solidaridad que parece cada día menos sólido. Percibo que se ha ido eclipsando el carácter puramente emocional de rebeldía que siempre ha exhibido el anarquista, unas señas de identidad que se van reduciendo a sombras y a frases. Desde mi sinistrea celda percibo poco energético el pensamiento anarquista, parece que ha entrado en una esfera de decadencia y de laxitud, quizás con menos vigor del que siempre ha estado orgulloso el anarquista de conciencia. Aunque me sirve de consuelo que haya todavía pequeños grupos con el suficiente nervio contestario, pero ya quedan muy dispersos y lo que es más demoledor para el propio entusiasmo: cada vez hay menos juventud que se adhiere al eje del pensamiento anarquista.

No parece sino que el poco significado asomo al campo anarquista está más entroncado con una sensación del snobismo, que de magnitismo ideológico. Los grupos libertarios, salvo honrosas excepciones muy concretas, han perdido todo fervor en interés de

presos que se pasan la vida enfrentados al poder, y es que un preso es, como me dijo hace unos años una amiga, un cadáver que ya no es útil para ninguna causa. Desde la vida libre es posible que se observe mi espectáculo como un gesto de vencimiento, pero nada más lejos de la realidad, la derrota es para los débiles, yo estoy fuerte todavía en medio de mis tribulaciones, aunque siento el acoso de la soledad en mi alma.

A un preso que como yo lleva muchos años encarcelado, es inevitable que le ocurran muchas cosas y, por ello mismo, he sido testigo presencial de algunas alegrías y de muchas zozobras. De la enormidad de cartas que he recibido del exterior, a lo largo de todos estos años, salvo la madre, ni una sola persona ha mantenido el ralenti de la correspondencia regularmente, toda persona que se ha asomado a la ventana de mi vida carcelaria se ha marchado en silencio, sin decir hasta luego. El preso es el abandono personificado. Abandonar es dejar para siempre, como los naufragos abandonan el buque en trance de hundimiento, eso es el preso, no existe, como no existe para la clase política dominante (ni falta que hace), porque no vota, no consume y no produce. Y las pocas relaciones o contactos que se enhebran con un preso no toman cuerpo, porque lamentablemente, son casi todas relaciones transitorias y edificadas sobre arena. Para mis conocidos de la calle debo ser una figura que agoniza día a día, para mí mi presente vital es la espera. Salud hasta otra.

Andrés Torrijos Artés

Prisión de Brians (Barcelona, Estado Español)

fuelle: Ekintza Zuzena no 12, primavera/verano '92

¡Jonathan Paul Libre!

Por la mañana del 9 de Abril, después de 158 días preso, el eco-activista y de liberación animal Jonathan Paul fue dejado libre. Fue tomado preso en Noviembre del 1992 por negar a ser testigo en el juicio del Jurado de Acusación en Spokane, Washington. El FBI estaba (y están) investigando al ALF (Frontera de Liberación de Animales). Jonathan está libre pero otra persona relacionado al caso estuvo detenido.

En abril, periodista Rik Scarce fue declarado en desacato a los tribunales. Fue inmediatamente liberado sin fianza, mientras disputaba la declaración del juez. En marzo, Scarce había negado a contestar 32 preguntas frente al jurado de acusación que estaba investigando el ataque, en Agosto de 1991, por ALF a Washington State University. En Abril, Scarce negó a contestar tres otras preguntas. Para cada pregunta, Scarce negó a contestar diciendo que sería una violación de sus derechos de la Primera Enmienda a la Constitución Estadounidense y del Código Ético de la Asociación Sociológico Americano. Scarce fue detenido el 14 de Mayo. Puedes mostrar tu apoyo escribiendo al Acting US Attorney, exigiendo su excarcelación.

East District of Washington
POB 1494 Spokane WA 99210

Escribe a Rik directamente:
W 1100 Mallon, Spokane WA. 99260

Tortura de Pres@s Polític@s Español@s

POR PAUL WRIGHT

España tiene un gran movimiento sindical y izquierdista de anarquistas y comunistas. También tiene varios nacionalidades luchando para su independencia del gobierno central.

El resultado de estas luchas es que España tiene más de 700 prisioner@s polític@s (PPs). La mayoría, más de 600, de ellos están afiliados con la lucha para independencia del País Vasco (Euskadi). Con aproximadamente 55 están los miembr@s de la PCE(r) (Partido Comunista de España, reconstituido) y GRAPO (Grupo Anti-Fascista Primero de Octubre). El resto son

revista clandestina de la PCE(r).

Después de un tiroteo entre la policía española y un comando GRAPO, en el cual algunos miembros del comando escaparon, la policía española tomaron preso a Elvira Dieguez y Laureano Ortega. Fueron acusados de "miembro en una banda armada." Dieguez salió de prisión en 1989 después de haber pasado los últimos 12 años en la cárcel por actividades del GRAPO. En su juicio, Dieguez mostraba señas obvias de la tortura que había pasado a manos de la policía española.

Ella dijo que tenía la cabeza envuelta en plás-

A pesar de la tortura, ni Dieguez ni Ortega habían dicho nada incriminadorio, y fueron dejados en libertad. El juez dijo que iba a dar consideración más amplia al asunto de la tortura de los prisioner@s. Si se puede dirigir por experiencia, esto significa que no hará nada.

La tortura de prisioner@s en España, Inglaterra, Francia, Turquía y otros países de la OTAN está bien documentado. Algunos países, incluyendo a España e Inglaterra tienen escuadrones de la muerte militares y paramilitares que rutinariamente asesinan a disidentes políticos. Nada se hace contra esto.

comentar sobre el tema, "¿El fin de la sección en español?" Me preocupa esta encuesta y su determinación es que si se cesa la sección en español y es reemplazada por el grupo Amor y Rabia/México, ¿qué se hará para las personas que carezcan de recursos económicos, por ejemplo, la mayoría de los prisioneros? En la prisión en que me encuentro, hay una gran cantidad de presos mexicanos, México-americanos, y presos hispano-hablantes de otras nacionalidades. Los periódicos que recibo los comparto con mis compañeros aquí adentro, pero algunos nomás leen inglés y otros nomás español. Por eso, yo pienso que si el objetivo de este periódico es de difundirle al número mayor de personas las ideas y los informes anarquistas entonces sería mejor continuar el periódico en forma bilingüe y ampliar la sección en español. Al menos que se pueda de algún modo tomar en cuenta los casos especiales (personas situadas como lo antedicho).

No he recortado el anuncio del periódico para no recortarle información del otro lado de la página a las personas que quedan en leer el periódico. Me despido y les adelanto las gracias por cualquier consideración que le den a la presente.

Sigamos luchando y aprendiendo,

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Igual que todos los países capitalistas, el tratado de los PPs en España esta pésimo. En los últimos meses ha habido una escalación contra izquierdistas y activistas y grupos nacionalistas. Esto ha incluido la detención de tres miembros de la AFAPP, una organización que apoya a los derechos humanos de pres@s polític@s en España. Los familiares fueron detenido y acusado de ser miembros del PCE(r). La "evidencia" contra ellos consiste en libretas de direcciones y copias de la

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Ella dijo que tenía la cabeza envuelta en plástico con los ojos cubiertos para la mayoría del tiempo. Su ropa fue quitada violentamente y fue golpeada. Pasó más de cinco días en las ciudades de Santander y Madrid. En Madrid, desnuda y en una célula fría, fue golpeada más. Luego fue mojada y atacado con aparatos eléctricos. Fue violada con un palo de escoba.

En su juicio Ortega contó una experiencia parecida, pero no fue violado. El abogado de los dos, Francisca Villalba, denunció a la tortura y llamó a un médico policiaco como testigo. El doctor dijo que las heridas de los prisioneros estaban compatibles con tortura.

A pesar de la tortura, ni Dieguez ni Ortega habían dicho nada incriminadorio, y fueron dejados en libertad. El juez dijo que iba a dar consideración más amplia al asunto de la tortura de l@s prisioner@s. Si se puede dirigir por experiencia, esto significa que no hará nada.

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El hecho más sorprendente es el silencio de la comunidad que se llama "Derechos Humanos". ¿Donde están los denuncios del gobierno español para su tortura de disidentes políticos? Algunos grupos como Amnistía Internacional dicen que están opuesta a la tortura de tod@s l@s pres@s, sin referencia a su política. Sin embargo, cual son comunistas los que están torturados y violados, nada está dicho y menos hecho.

fuentes: Prison Legal News (Noticias Legales de Prisiones)- Mayo 1993

La RAF

(viene de la página 1)

una medida media. El comunicado comienza: "Nada ha cambiado desde que damos el paso en nuestra historia, un paso que teníamos que y queríamos dar. Estamos ocupad@s con un nuevo proceso en el cual contra-poder social de base puede desarrollarse, y del cual pueden venir nuevas propuestas para el proceso y cambio revolucionario [...] Sólo fuera de este proceso se puede contestar problemas sobre qué formas de

estado. Pero desde el principio no fue claro cómo reaccionará el estado al disminución en la presión de nuestro lado, y por lo tanto hemos dejado abierto la posibilidad de intervención, si fuera necesario, para poner límites al portamiento del estado. En agosto del '92 escribimos 'Decidaremos en la intervención armada como un momento de empujar y no como una nueva estrategia. No seremos forzados a regresar a nuestras estrategias viejas. Esta escalación no está en nuestro interés. Pero el estado tiene que darse cuenta que cuando no deja otra opción, tenemos la habilidad, la experiencia, y la determinación de hacerles

age de la población estar encarcelada. La nueva prisión también se iba a usar como una excusa para retrasar indeterminadamente el arreglo o el cierre de prisiones como Frankfurt-Preugsheim, que han sido el sujeto de demandas para derechos humanos para prisioner@s constantemente.

La RAF escribe que escogieron como objetivo a la prisión de Weiterstadt porque querían oponer a las acciones ofensivas del estado contra prisioneros de la RAF. No se tomó como parte de un recomienzo de su vieja táctica y métodos.

Hay varias preguntas que se pueden hacer sobre esta acción

La RAF dice que esta acción queda aparte de su búsqueda para una nueva estrategia, pero ocurre dentro del contexto de su historia y de un movimiento más amplio al cual la RAF quiere relacionarse. Esta acción se parece a acciones pasadas de la RAF en que no viene de una discusión amplia. Ya que es una acción dirigida a l@s prisioner@s polític@s, muchos de los más famos@s de los cuales son de la RAF, no afecta directamente a los movimientos con los cuales la RAF quiere tener afinidad. Esta es la primera acción de la RAF en mucho tiempo, y esto trae la atención a sus discusiones y pos

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Sobre el Posible Fin de la Sección en Español

Puede ser que esta sea la última sección en español. La decisión por el Consejo de la Red no se ha tomado todavía. De las cartas que hemos recibido, en inglés y en español, aproximadamente la mitad querían continuar el periódico bilingüe y la mitad querían recibir al periódico Amor y Rabia/México. Les agradecemos a todos que

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Luego en el comunicado, la RAF explica el contexto de la acción en relación a sus planes propuestas, en pasados comunicados, de participar en movimientos más amplios, y también en relación a la intensificación contra prisioner@s politic@s: "Nos han criticado porque en nuestro comunicado de abril (1992) conectamos la decisión de parar nuestras acciones a la situación de l@s pres@s específicamente a la posición destructiva del estado. Hemos siempre dicho que el paso que tomamos fue basada en la necesidad de desarrollar nuevas bases, y decimos que fue independiente de la conducta del

estado. Pero desde el principio no fue claro cómo reaccionará el estado al disminución en la presión de nuestro lado, y por lo tanto hemos dejado abierto la posibilidad de intervención, si fuera necesario, para poner límites al portamiento del estado. En agosto del '92 escribimos 'Decidaremos en la intervención armada como un momento de empujar y no como una nueva estrategia. No seremos forzados a regresar a nuestras estrategias viejas. Esta escalación no está en nuestro interés. Pero el estado tiene que darse cuenta que cuando no deja otra opción, tenemos la habilidad, la experiencia, y la determinación de hacerles tomar responsabilidad.'"

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Hay varias preguntas que se pueden hacer sobre esta acción. La RAF dice que esta acción está separado a su proceso de integración en los movimientos políticos más amplios, pero este acción existe en un contexto que se debe de definir. ¿Cuál es el efecto de esta acción a la búsqueda de la RAF para nuevas direcciones y procesos?

La decisión de la RAF de bombardear a una prisión se puede ver en varias maneras. De un lado, se puede entender como un cambio en la táctica, ya que es un tipo de acción diferente a los secuestros y asesinatos por los cuales la RAF es famoso, pero también porque bombardear una prisión es más aceptable a la mayoría de la izquierda que los asesinatos.

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A pesar de los problemas que surgen de estas preguntas, está claro que un prisión de menos en este mundo siempre es un paso en una dirección buena.★

(Fuente: información y el comunicado lo recibimos de Arm the Spirit. El análisis es de l@s autor@s y ATS no está responsable por él. Para el texto completo de esta comunicado o de las otras, escribe a Amor y Rabia en Nueva York o a Arm the Spirit/ c/o Wild Seed Press /PO Box 57584 / Jackson Station / Hamilton, Ontario / L8P 4X3 / CANADA) o aforum@moose.uvm.edu)

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Para conseguir un ejemplo de Amor y Rabia/Mexico escribe a;

Amor y Rabia/Mexico
Apdo. 11- 351, C.P. 06101
México D.F., México

o

Love & Rage
P.O. Box 3 - Prince St. Sta.
New York, N.Y. 10012

Las detalles sobre distribución y precio del periódico Mexicano no se han finalizado.

believe it's quite good that you're critical of killing every fascist around. But this shouldn't make you forget where these slogans come from (which situation, frustration) and what they mean over here. It's easy to criticize them on the notion that you can't export nazis to another country if you shout "Nazi's Raus," as you may know it's clearly a reaction to the fact that it's not the immigrants that aren't welcome ("Auslander Raus") but the nazis! and that we will do everything to stop them from polluting our communities with racist lies and violence. Using force if necessary this is not a macho solution or unhuman but harsh reality. (If we don't we won't be able to walk the streets anymore the way we want!) Already there are lots of cities where it's no longer safe to walk as a person of colour, a homosexual, a leftie, an antifascist, ... every attempt to organize anything "multicultural" is asking for trouble these days, festivals, gigs, bookfairs ... they're all getting attacked, and to counter all this there's a big mainstream pacifist anti-racist movement (sometimes passive). Anyone defending physical confrontation is branded an extremist, the same as the politicians are confronted with their own hypocrisy. On the 4th of Dec there was an anti-fascist demo in Brulle (a town in Belgium) where the anti-fascists were attacked by a "fascist commando" as the police watched from the other side of the street. The demo was dispersed and people driven off. Five anarchists (who arrived late at the beginning of the demo due to car/traffic problems) were almost murdered

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GREETINGS FROM KYOTO

Dear Comrades,
Thank you very much for your constant sending us of your publications. They are very interesting and give us an encouragement through knowing situations of on-going struggle of yours. Now, we inform you that we've just published a new paper named "Warrior." This paper is published mainly by young anarchists who are involved in several movements. It is published to introduce the movements in which we engage and anarchist movements all over the world. Also English-language page has included on the backcover to introduce movements in Japan to comrades and friends of the world. The paper *Libera Volo* of Anarchist Federation (Japanese) is to be published as usual and *Warrior* itself is independent from the periodical of Anarchist Federation (Japanese). So we'll send you both of them. We wish you'll keep on sending us your publications same as usual. With Comradely salute,
ARP
PO Box 57, Sakyo, Kyoto 606, Japan
Takenu Kuroki



Don't Miss The Groovy Vibes of ... The Love and Rage Annual Conference

San Diego, California
July 7 — July 11
(Wed. — Sun.)

Possible Workshops On: Anarchism in Peru and Mexico, Anti-Racist/Anti-Fascist Organizing, ABC Prisoner Support Network, Computers and Electronic Media, Squatting, Anarcha-Feminism, Regional and Community Organizing, Queer Issues, Black Nationalism and Black Liberation, Non-monogamy, Free Trade Agreement & MORE!

Host a workshop yourself. Take part in discussions and decisions that will shape the future of The Love and Rage Network. Partake of Live Bands, (possibly) An Action, Fun and Strategy in the Sun!

Register Ahead of Time!

Name/Group _____
Address _____
City _____
State/Prov _____
Zip/Postal _____
How many will attend _____
We need housing for _____
depart on _____
We need childcare for Ages _____
We will host workshops on _____
Special needs _____
We will arrive on _____
Please send \$5 per person with your registration to:

San Diego @ Federation
c/o 915 E Street
San Diego, CA 92101
To get involved, call Darren or John at (619) 239-8722

all intents and purposes, we give such support (contributing money so that we may receive copies of Love and Rage to distribute as well as supporting in what ways we can Love and Rage projects that we like) and have backup because we are unofficially networked with most of the Love and Rage support groups and the Love and Rage Network itself. The only aspect of being an official support group that we don't have is having a hand in the decision-making, but even that is contestable as there is currently (and has been) on the larger national/international scale (where Love and Rage operates).

Know what we're saying? For example, Baklava can still function as a collective with different tendencies because it is easier to work through differences towards consensus or compromise with a small group, whereas it is close to impossible to do that in the many-peopled realm of networks.

Also, some of us are uncomfortable with the existing structure of the Network. We don't want to be part of a centralized support structure for a newspaper from New York. We want to be part

limiting) gesture, unless we were to affiliate with all of them, which is unfeasible. Instead we have decided to unofficially support all of them, and [A Note on the tendency stuff: of course, all groups are going to lean towards a certain tendency, whether they plan to or not. However, on the local level (in which Baklava operates), such leanings are not nearly as restricting or rigid as they forcibly become on the larger national/international scale (where Love and Rage operates).

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July 7 — July 11
(Wed — Sun)

Don't Miss The Groovy Vibes of ...

all intents and purposes, we give such support (contributing money so that we may receive copies of Love and Rage to distribute as well as supporting in what ways we can Love and Rage projects that we like) and have backup because we are unofficially networked with most of the Love and Rage support groups and the Love and Rage Network itself. The only aspect of being an official support group that we don't have is having a hand in the decision-making, but even that is contestable as there is currently (and has

As our discussion revealed, the crux of the issue was the word "support." For all it matters, almost everyone in Baklava "supports" the Love and Rage Network, newspaper, projects and goals. Yet there has been made a distinction — what Love and Rage is looking for is official "support" from "supporting groups." For

we see it as a selective (and officially support any network, as we do not wish to change. Thus we do not wish to encourage diversity and difference as we feel that conflict spur attempt to represent or further a certain tendency, and in fact, between it and the other tendencies. In Baklava, we do not need to make a distinction each of these tendencies feels the need to make a distinction between it and the other tendencies. And of course, based section of the anarchist milieu, it cannot be denied that each and every network around is representative of a certain anarchist tendency. And of course, each of these tendencies feels the need to make a distinction between it and the other tendencies. In Baklava, we do not attempt to represent or further a specific tendency, and in fact, encourage diversity and difference as we feel that conflict spur change. Thus we do not wish to officially support any network, as we see it as a selective (and



NAZIS RAUS INDEED

For all intents and purposes, though, we would appreciate being considered part of the Love and Rage Network, if not an "official" part. We hope this clarifies our position. We know it's flowing over with contradictions, but that's the way we like it. Love & Anarchy, Baklava Autonomist Collective (Chicago)

Dear Love and Rage, I'd like to reply to the gang of fascists who were able to identify them clearly. Four of the last issue of Love and Rage about killing fascists. I believe it's quite good that you're critical of

killings every fascist around. But this shouldn't make you forget where these slogans come from (which situation, frustration) and what they mean over here. It's easy to criticize them on the notion that you can't export nazis to another country if you shout "Nazi's Raus," as you may know it's clearly a reaction to the fact aren't welcome ("Auslander Raus") but the nazis! and that we will do everything to stop them from polluting our communities with racist lies and violence. Using force if necessary this is not a macho solution or unhuman but harsh reality. (If we don't we won't be able to walk the streets anymore the way we want!) Already there are lots of cities where it's no longer safe to walk as a person of colour, a homosexual, a leftie, an anarchist, ... Rage operates). Know what we're saying? For example, Baklava can still function as a collective tendency different because it is easier, a leftie, an anarchist, ...

GREETINGS FROM KYOTO

Dear Comrades, Thank you very much for your constant sending us of your publications. They are very interesting and give us an encouragement through knowing situations of on-going struggle of yours. Now, we inform you that we've just published a new paper named "Warrior." This paper is a letter from the anarchist community in Belgium. Love and Revolution, File, Bonds of Friendship Collective, Belgium

one of the anarchists had his head put under the wheel of one of the cars but was able to get away before any more damage was done. They got away from the gang but were met by more fascists on a motorbike later, (who got in touch with the rest!). The anti-fascists fled on to a building site where they climbed over a wall to hide in a garden but one had fled on the roof of the house. They were surrounded by 50 fascists who tried to knock the boy off the roof. When the police finally came they arrested the anti-fascists and led them away through the gang of fascists who were able to identify them clearly. Four of the last issue of Love and Rage about killing fascists. I believe it's quite good that you're critical of

killings every fascist around. But this shouldn't make you forget where these slogans come from (which situation, frustration) and what they mean over here. It's easy to criticize them on the notion that you can't export nazis to another country if you shout "Nazi's Raus," as you may know it's clearly a reaction to the fact aren't welcome ("Auslander Raus") but the nazis! and that we will do everything to stop them from polluting our communities with racist lies and violence. Using force if necessary this is not a macho solution or unhuman but harsh reality. (If we don't we won't be able to walk the streets anymore the way we want!) Already there are lots of cities where it's no longer safe to walk as a person of colour, a homosexual, a leftie, an anarchist, ...

LETTERS

TO LOVE & RAGE OR NOT TO LOVE & RAGE

been before) a Baklavaite in the Love and Rage Coordinating Group and several Baklavites officially support Love and Rage independently.

So our problem apparently, in our case, lies in the distinction between "official" and "unofficial" support. We have shown there is no reason for us to officially support Love and Rage, as our relationship would not really change. So is there a reason we shouldn't? We feel there is. Were we to officially support any one network, we would also have to consider official support for other networks as well (which we have).

Presumably, the choice would be made by which network(s) is politically compatible with our group, in terms of theory, practice and goals. In other words we would be deciding which particular anarchist "tendency" we fit into. While Love and Rage clearly wishes to represent a broad-based section of the anarchist milieu, it cannot be denied that each and every network around is representative of a certain anarchist tendency. And of course, each of these tendencies feels the need to make a distinction between it and the other tendencies. In Baklava, we do not attempt to represent or further a specific tendency, and in fact, encourage diversity and difference as we feel that conflict spurs change. Thus we do not wish to officially support any network, as we see it as a selective (and

not) support. For all intents and purposes, we would appreciate being considered part of the Love and Rage Network, if not an "official" part. We hope this clarifies our position. We know it's flowing over with contradictions, but that's the way we like it.

Love & Anarchy, Baklava Autonomist Collective (Chicago)

NAZIS RAUS INDEED

Dear Love and Rage, I'd like to reply to a letter in the last issue of Love and Rage about No 1 (Vol 4) Rage. Furthermore they were charged with assault by two fascists who again were able to fully identify them. They were released separately into the night which was by no means safe. This attempted

the same night! They set off to find the demo and were subsequently stopped by police, asked where they were going and checked their ID. (Also two black flags were taken from them.) After unsuccessful attempts to discover what had happened to the demo! They were spotted by a fascist gang! With two vehicles (they travel around the town and keep in contact with radios) after a short but heavy confrontation with the fascists, where one of the anarchists had his head put under the wheel of one of the cars but was able to get away before any more damage was done. They got away from the gang but were met by more fascists on a motorbike later, (who got in touch with the rest!). The anti-fascists fled on to a building site where they climbed over a wall to hide in a garden but one had fled on the roof of the house. They were surrounded by 50 fascists who tried to knock the boy off the roof. When the police finally came they arrested the anti-fascists and led them away through the gang of fascists who were able to identify them clearly. Four of the anarchists were held for over 10 hours in the cell without being able to exercise their basic rights. Furthermore they were charged with assault by two fascists who again were able to fully identify them. They were released separately into the night which was by no means safe. This attempted





Love and Rage
PO Box 3, Prince St Station
New York, NY 10012

Send check or money order to:

Name of group _____

I would like information on how to become a Supporting Group of the Love and Rage Network.

I would like to distribute _____ copies of each issue of *Love and Rage*. Please send a sample bundle. I would like to make a donation of \$_____. I would like to support the Love and Rage Network with a monthly pledge of \$_____.

One Year Subscription to Love and Rage Network Internal Publications (bi-monthly *Discussion Bulletin* and bi-weekly *Network Bulletin*).
☐ \$20 — \$50 (sliding scale)

One Year Subscription (6 issues)
☐ \$13 Fast Mail & International Mail
☐ \$9 Slow Mail
☐ Free to GIs, PWAs, and Prisoners

Name _____
Address _____
City _____ State/Province _____ Zip/Postal Code _____
Phone () _____

Subscribe to and Distribute Love and Rage

We want you ... to send us your insider's views, news blurbs, articles, photos and illustrations for us to print. We want your top secret cultural information — book, film, music reviews and more — as well as more reports on positive community projects. Woman, people of color, young people and people in regions we don't hear from much are especially wanted to contribute. We are focusing on anarchy-feminism: actions, woman's health issues, eco-feminism, critiques of feminist theory, personal accounts, and more. Next deadline is July 15.

Volunteers for the production group are also needed. Give us a call at (212) 460-8390.

Write for Love and Rage

☐ \$18 Subscription
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Name _____

Address _____

City _____ State/Province _____ Zip/Postal Code _____

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Send check or money order to:

Amor y Rabia/Mexico
Apdo 11-351, CP 06101
Mexico DF, Mexico

Subscribe to and Distribute Amor y Rabia/Mexico

Info-Share
c/o PO Box 10007
Columbus, OH 43201

Write to:

... of information! Send pamphlets, articles, and resource lists you'd like to pass on to the Info-Share Project. Anarcha-feminist reading material is especially wanted. Send your distribution/mall-order catalogs as well. A hefty set of working papers encompassing the current debate about our Political Statement is available for \$5. Ask us about the literature and study materials we now have available.

Share the Wealth

If you want to shake your booty to the daring debates of the Love and Rage Network and burn down the house with the hottest news, have we got two publications for you: the bi-monthly *Disco Bull* and the bi-weekly *Network Bull*. People who pledge monthly automatically receive both *Bulls* and the paper. People who don't pledge, but want to receive the *Bulls*, are asked to pay a yearly fee of \$20-\$50. Simply check the desired box on the subscription form. Send disco debates and burning news of your own to:

Disco Bull, PO Box 581354, Minneapolis, MN 55458-1354
Network Bull, PO Box 3, New York, NY 10012

Disco! Discuss!

Throughout his trial Clifford Dann held his ground, insisting that the US Federal Court has no jurisdiction over him or any other

the 1863 Treaty of Ruby Valley gives them jurisdiction over their land.
Starting in 1973, US agencies began to confront sisters Mary and Carrie Dann, who graze cattle and horses on unused lands that the US Government considers "public."

After over six years of court battles, of gains and losses, a federal court ruled that the Western Shoshone did have title to the land until 1979. In that year, the US Bureau of Indian Affairs accepted a final reward from the US Indian Claims Commission on behalf of the Western Shoshone. This was against the wishes of the Western Shoshone, and they refused the money. The judge ruled that the compensation award had erased the native title to the land. In effect, the US government paid itself for land that had not been sold, stealing the homeland of the Western Shoshone.

The Danns appealed the case to the Supreme Court which upheld, in 1985, the lower court rulings against the Western Shoshone. The Danns continue their struggle to prove that their land was never sold or given to the US. Among the Shoshone, Clifford Dann's conviction is viewed as an ironic victory, in that it will force the US courts to deal with indigenous sovereignty issues during the appeals process. According to



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Address _____

City _____ State/Province _____ Zip/Postal Code _____

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We want you ... to send us your insider's views, news blurbs, articles, photos and illustrations for us to print. We want your top secret cultural information — book, film, music reviews and more — as well as more reports on positive community projects. We don't hear from people and people in regions we don't hear from much are especially wanted to contribute. We are gathering reports and information for an issue focusing on anarchy-feminism: actions, women's health issues, eco-feminism, critiques of feminist theory, personal accounts, and more. Next deadline is July 15.

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Spanish language regarding gender and sex? Que Pasa?

talks about the specific ways spanish degrades women, including the use of the masculine form for all groups of people, and familiar expressions and curses which put down women and "feminine" qualities and praise "masculinity." Hablamos para Todos states that the problem with Spanish is that it gives more importance to one sex than to the other, and then gives a list of suggestions (from Esperanto) for ways to bring parity to the spanish language.

PAGE FOUR: Anarchist Black Cross

There are two letters from prisoners on this page. The first (Compelled) is in response to our request for opinions regarding the possible end of the spanish section. Becker writes that he does not want the Spanish section cut unless the Mexican paper can be distributed free to prisoners, and consideration be given to the value of a bilingual paper which can be shared between monolingual English speakers and Spanish speakers. The second letter (Desencanto Anarcoberrando) was reported from Ekiniza Zuzena (an anarchist magazine from Euzkadi) and is by a political prisoner of the Spanish State. He talks about the abandonment of anarchist prisoners by the anarchist movement. Finally on this page is a translation of the Spanish Political Prisoners' Tortured (ABC section).

Shoshone Nation. Presently, of the more than 120 military conflicts in the world, three-fourths involve native nations seeking to hold off or free themselves from larger, occupying nation-states. Some 3000 native nations are presently contained within the borders of fewer than 200 states, within the borders of fewer than 200 states, which assert control over them. The United States lays claim to some 200 native nations alone. The Western Shoshone are one such nation under attack. The Dann ranch has been fencing off raids for almost twenty years. In addition, the Western Shoshone people have survived over 800 nuclear detonations on their homeland, with more scheduled for this year.

The Western Shoshone Defense Project (WSPD) invites you to join the defense force now or to add your name to the stand-by list. They stress that the defense is non-violent, and they are requesting committed activists willing to respect their wishes. Supply runs and donations of non-perishable food, field supplies, office supplies and money are needed. WSPD encourages groups to hold benefits and fundraisers on their behalf. Petitions and media blitz information is available. To find out more, contact:

WESTERN SHOSHONE DEFENSE PROJECT
 General Delivery, Crescent Valley, Nevada 89821
 Tel (702) 468-0230, Fax (702) 468-0237

Large portions of this article were taken from Coyote Gulch Productions.

Western Shoshone Defense Project

Continued from Page 1

the round up violated BLM's own regulations governing the Wild Horse and Burro program. Elder Clifford Dann was injured and arrested when he attempted to stop BLM agents from removing the captured horses. Blocking the road with his truck, Dann stood in the bed, doused himself with gasoline, and announced that he would set himself on fire if BLM agents did not release the horses. Dann declared, "By taking away our livelihood and our lands you are taking away our lives."

Officers assaulted him with fire extinguishers and wrestled him to the ground. A sheriff was recorded on tape saying during the struggle, "Break his fucking arm if you have to!" On March 3, the jury convicted Dann on one count of assaulting a federal officer. Throughout his trial Clifford Dann held his ground, insisting that the US Federal Court has no jurisdiction over him or any other

Indigenous person or nation. He faces a 35-month minimum sentence on the charge. Dann will be held at the Washoe County Detention Facility until his scheduled sentencing on May 17. Appeals are expected to be filed immediately.

No raids have occurred since November, due to successful defense organizing. The Defense Project stresses the need for ongoing support and patrols.

The BLM alleges that the Dann family has failed to obtain grazing permits and that the Dann-owned cattle and horses have over-

grazed the range. The Western Shoshone maintain that they do not need permits since the 1863 Treaty of Ruby Valley gives them jurisdiction over their land.

Starting in 1973, US agencies began to confront sisters Mary and Carrie Dann, who graze cattle and horses on unused lands that the US Government considers "public."

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The Danns appealed the case to the Supreme Court which upheld, in 1985, the lower court rulings against the Western Shoshone. The Danns continue their struggle to prove that their land was never sold or given to the US.

Among the Shoshone, Clifford Dann's conviction is viewed as an ironic victory, in that it will force the US courts to deal with indigenous sovereignty issues during the appeals process. According to



Chief Raymond Towell, Chief Shoshone National Council, Western

Shoshone law is the first law for us; international law is second in our view; US Law is third and least significant to us. For a solution to the Western Shoshone land rights issue to occur, the above must be followed. We do not accept US law, and they [the US] do not accept Shoshone law.

The forum for a solution to the problems has to be done in an international setting."

The Western Shoshone National Council is the traditional leadership of the Western Shoshone Nation.

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Coyote Gulch Productions.

Large portions of this article were taken from

PAGE ONE: International

This section consists of three articles translated from the English section, including the front-page article on the RAF (RAF Destruyen a la Prisión en Weizarsat), and two articles from the International Section: 'Fire Thieves (Ladron del Fuego: Revista Anarquista en Turquia) and Anarchy in Japan (Anarquía en Japón: 1992 - marzo 1993).

PAGE TWO:

Strategy: Towards Revolution

The strategy Section in Spanish contains one article, a translation from the English section of Zen and the Art of Revolution (Zen y el Arte de Revolución).

PAGE THREE: Confronting Sexism

?Qué Pasa con el Lenguaje? and Hablamos Para

Spanish Section Synopsi

Two articles about the problems with the Spanish language are featured in this section. The first (Comprensión) is in response to our request for opinions regarding the possible end of the Spanish section cut unless the Mexican paper can be distributed free to prisoners, and consideration be given to the value of a bilingual paper which can be shared between monolingual English speakers and Spanish speakers. The second letter (Desencanto Americano) was reprinted from Kikitza Zuzema (an anarchist magazine from Euzkadi) and is by a political prisoner of the Spanish State. He talks about the abandonment of anarchist prisoners by the anarchist movement. Finally on this page is a translation of the Spanish Political Prisoners' (Tortured (ABC section).

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min, including the use of the masculine form for all

talks about the specific ways Spanish degrades women

@ zines, distros & community centers

Some days it's easy to just go into work and — despite the grease film on my skin, the smell of my clothes, the blood on my hands from raw meat — I can just dream work away, think of quitting day. However, I have to live with myself and ask myself why I am [an International Workers of the World member] a "Wobbly"? Action talks; bullshit walks. I don't have anyone to worry about but myself. However, there are people who are trying to feed families; people who work two jobs just to pay some pigdog of a landlord. As corporations flee to non-union lands, people are forced into the non-union service industry, but fast-food is just another factory. Wobblies have always organized factories that other unions wouldn't touch. Big unions can't organize fast-food-workers, but we can. Dave Thomas, Ray Kroc — these mother-fuckers are gonna burn!

—from *Lafayette Valley NW Branch Bulletin*
April 1993

As might be imagined, between living on low-wages, customers yelling, managers yelling, beepers buzzing, buzzers beeping — the pressure can be immense. Of course all fast food-workers know who to blame ... each other of course. That's not to say Wendy's workers don't know fat pig Dave Thomas is getting rich off their labor, but they simply know that the fat pig isn't around to be hurt directly. You have to make due with who's around.

I've mentioned union to a few people here. The first thing they say is, "But then you have to pay union dues." I tell them there are unions that have low dues, such as \$3 a month. They usually just shrug; nobody intends on staying here. I've never met anyone who likes working fast-food. If being regulated by machines is hell, then managers are the devil. Like the cops, there is the bad manager and the good manager: the one who will berate you, then the other

demand on the company (independent of and possibly against the union when that makes sense) — a force with the savvy to know the difference. No contract can guarantee shop floor: who will call the shots, who will be afraid. Right now, Big Brown has power. By a long shot. When he says, "jump," we jump. I just found out that a manager beat up an unloader for being too slow. But this contract fight can be a real step toward building worker solidarity and worker power — a step toward a time when we can (among other tactics) slow the belt to a human speed, take "unauthorized" breaks, and punish supervisors who violate workers.

For now TDV seems like the most realistic vehicle for activism at UPS. TDV is an impressive organization that includes many older militants we can learn much

name workers have given to the methods used by United Parcel Service management. But even that doesn't adequately describe the rigors of life at "Big Brown." Package unloaders are expected to pound out 1300 packages an hour, many as heavy as 70 lbs each. Package sorters are expected to keep that pace with 99 percent accuracy. Delivery drivers are expected to make a delivery every four minutes, regardless of traffic or weather. UPS warehouse-workers (mainly loaders, unloaders, and sorters) are subject to a very high manager to worker ratio, which means almost constant harassment. Drivers who don't make time face threats of "ride-a-longs" from supervisors. Minor injuries are a daily occurrence among warehouse-workers, and nearly everyone complains of back problems. New employees very quickly find that this "prestigious"

"THEY CAN'T RUN THE TIGHTEST SHIP WITHOUT THE GALLEY SLAVES"

This is a short list of some other anarchist resources. There are so many fabulous resources to cover, we rotate the list each issue. Please send us new contacts.

zines

Alphabet Threat
3018 J Street #140, Sacramento, CA 95816
a (roughly) bi-monthly, woman-centered news-
letter, review, and other fun stuff (free \$1/issue)

Anti-Copyright Anarchy Art
PO Box 666, Oxford, OH 45056
this photocopied kitchen collection is avail-
able for only \$1.50

Black Flat
15110 Bellvue, Box 317, Houston, TX 77063
this bi-monthly @ zine serves up a hefty

helping of material by and about people of color
interviews, opinion pieces, info, poetry, hot photos
and illustrations, pro-feminist (\$6/year)

Free Society

PO Box 7293, Minneapolis, MN 55407
a quarterly eco-anarchist newspaper
zine filled with thoughtful analysis and
lots of letters, put out by a crew of for-
mer Youth Greens (\$2/issue)

H.A.C.
c/o 1720 Douglas St., Victoria, BC V8W 2G7
a powerful fun anarchy-feminist zine about
revolt and healing, with polemics, personal
accounts, recipes, poetry, comics,
eco-vegan-animal lib focus (\$2/issue)

Media Blitz
PO Box 20420, New York, NY 10011
an anti-pop culture @ magazine, "class
war for the information age" (\$2/issue)

distros

Plain Words
PO Box 8832, Haledon, NJ 07608
New Jersey focused anarchist news with class
war flavor, also covers youth revolt, COPWATCH,
ABC, Black liberation, and global news, published
regularly (50 cents and a stamp/issue)

Red Balloon
c/o 2853 Clopper Ave #7H, Brooklyn, NY 11214
a more or less yearly zine featuring broad
analyses of world situations, strategy for the
left, personal accounts, and poetry, with a
zen-mandala slant (\$4/issue)

Collective Chaos
PO Box 81961, Chicago, IL 60681
285 Preakness Ave, Paterson, NJ 07502
Right to Resistance

community centers

The Epicenter Zone
475 Valencia, San Francisco, CA 94103
(415) 431-2725

San Diego's 915 E Street
San Diego, CA 92101
(619) 239-8722

The Tools Collective
107 Brighton Ave, Boston, MA 02134

Detroit's
404 Willis
Detroit, MI 48201
The Emma Community Center
2451 Bloomington Ave S.
Minneapolis, MN 55407
(612) 729-5498

ABC No Rio
156 Rivington St., New York, NY
(212) 254-3697

Rosebud Commons Resource Collective
1951 W Burnside, Box 1328, Portland, OR 97209
(503) 796-8100

The @ Space
4722 Baltimore Ave, Philadelphia, PA 19143
(215) 724-1469

Catal Huyuk
2524 McKinney, Houston, TX 77003

holiness
Chicago
(312) 456-0707
Minneapolis
(612) 729-5498

Wage Slave Rage

c/o PO Box 581354
Minneapolis, MN 55458-1354

will sweet talk you into working on your day off. However, never, never is there a shred of over-time pay for people who'd be glad to work on their day off.

The Wendy's I work at makes approximately \$25,000 a week. Perhaps labor costs are \$5,000 a week, including the managers' salaries. There's no question that the purpose of the business is to earn money; it's just a matter of for whom.

Against this sort of background, fast-food-workers all have one thing in common: they steal ... everything from grill knobs to french fries to food is never fast enough. We had soda machines that filled a 32 ounce cup in eight seconds; they were upscalded with super-nozzles. Now we can fill 32 ounces in four seconds. Now that's progress!

As might be imagined, between living on low-wages, customers yelling, managers yelling, beepers buzzing, buzzers beeping — the presswe can be immense. Of course all fast food-workers know who to blame ... each other of course.

That's not to say Wendy's workers don't know fat pig Dave Thomas is getting rich off their labor, but they simply know that the fat pig isn't around to be hurt directly. You have to make due with who's around.

I've mentioned union to a few people here. The first thing they say is, "But then you have to pay union dues." I tell them there are unions that have low dues, such as \$3 a month. They usually just shrug; but fast-food is just another factory, into the non-union service industry, non-union lands, people are forced lord. As corporations flee to just to pay some pigdog of a land-families; people who work two jobs are people who are trying to feed about but myself. However, there I don't have anyone to worry.

Action talks; bullshit walks. World member] a "Wobblly"? and ask myself why I am [an However, I have to live with myself away, think of quitting day. raw meat — I can just dream work clothes, the blood on my hands from film on my skin, the smell of my into work and — despite the grease Some days it's easy to just go just to steal a little, just a little back. five-pound bags of cheese; anything individual mustard packets to chicken. I steal everything from indi-treezer to take boxes of breaded one guy who backs his car up to the speed-ups only slow-downs; fast-clog up her arteries. There are no ers into this struggle as possi-UPS workers should work

TASKS FOR TROUBLEMAKERS

For those of us who long for more than just "a decent contract" (like maybe international-food-workers, I have many masters. work. Like all fast-slave trade is where I

Revolutionary anarchist UPS workers should work hard to bring as many workers into this struggle as possible, not just in support of the union heavies (or TDU, or anarchists). We should strive to forge an autonomous force — a force capable of backing the union when appropriate, or of asserting our own demands on the company (independent of and possibly against the union when that makes sense) — a force with the savvy to know the differ-

No contract can guarantee who will have power on the shop floor: who will call the shots, who will be afraid. Right now, Big Brown has power. By a long shot. When he says, "jump," we jump. I just found out that a manager beat up an unloader for being too slow. But this contract fight can be a real step toward building worker solidarity and worker power — a step toward a time when we can (among other tactics) slow the belt to a human speed, take "unauthorized" breaks, and punish supervisors who violate workers.

For now TDU seems like the most realistic vehicle for activism at UPS. TDU is an impressive organization that includes many older militants we can learn much from. TDU is an impressive organization that includes many older militants we can learn much from.



"THEY CAN'T RUN THE TIGHTEST SHIP WITHOUT THE GALLEY SLAVES"

STIMULATING THE RANK AND FILE

leaders left the union in financial dire straits. If an increase in UPS workers' wages is won, Carey might be able to ease a slow. But this contract fight can be a real step toward building worker solidarity and worker power — a step toward a time when we can (among other tactics) slow the belt to a human speed, take "unauthorized" breaks, and punish supervisors who violate workers.

The election of Carey and his state of reformers was more than just a changing of the guard. It was an insurgency of pissed-off

company's ability to win the upper hand on the work floor — where near-brutal productivity standards are enforced — has been just as significant as UPS victories at the bargaining table.

LIFE AT BIG BROWN

"Management by stress." That's the name workers have given to the methods used by United Parcel Service management. But even that doesn't adequately describe the rigors of life at "Big Brown." Package unloaders are expected to pound out 1300 pack-ages an hour, many as heavy as 70 lbs each. Package sorters are expected to keep that pace with 99 percent accuracy. Delivery drivers are expected to make a delivery every four minutes, regardless of traffic or weather. UPS warehouse-workers (mainly loaders, unloaders, and sorters) are subject to a very high manager to worker ratio, which means almost constant harassment. Drivers who don't make time face threats of "hide-a-longs" from supervisors. Minor injuries are a daily occurrence among warehouse-workers, and nearly everyone complains of back problems. New employees very quickly find that this "prestigious"

Taking Down Big Brown

By K. FRAZIER
You load 16 tons and whaddya
get? Another day older and deeper
in debt. —Tennessee Ernie Ford

UNITED PARCEL SERVICE
Inc (UPS), the package delivery company famous for its brown delivery vans and uniforms, has begun contract negotiations with the International Brotherhood [sic] of Teamsters, which represents the more than 160,000 workers at UPS.

working-class job isn't all it's cracked up to be. A union survey found that 77 percent of UPSers believe that "unjust" pressures were applied in the company's quest for productivity. "Seventy percent said that the company wanted more than 'a fair day's work for the wages paid.' Even a survey of work-conducted by UPS management on work premises found that 40 percent felt they were not treated with respect by their overseer.

TEAMSTER CHANGES

Since the last UPS contract the Teamsters have undergone some major changes. In the Dec '91 Teamster elections, Ron Carey, a union reformer, swept the old guard from the top positions in the US's largest union. Carey has been a long-time president of the large UPS local in Queens, New York. Banking on his reputation as an honest militant, Carey has promised to bring democracy and a fighting spirit to the Teamsters. The UPS contract is seen as his big test. Besides politics, Carey has another reason for fighting for a better contract: The outgoing For those of us who long for

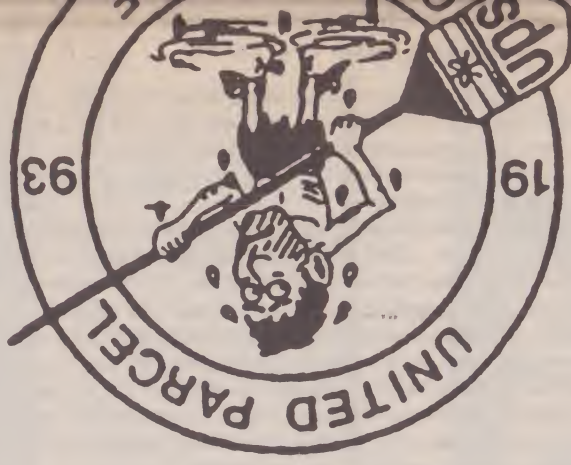
TASKS FOR TROUBLEMAKERS

For those of us who long for more than just "a decent con-

tract" (like maybe international capital in flames), the UPS contract fight still provides an excellent opportunity for struggle, a chance to gain some experience, and maybe, just maybe ...

Revolutionary anarchist
UPS workers should work
hard to bring as many work-

ers into this struggle as possible, not just in support of the union heavies (or TDU, or anarchists). We should strive to forge an autonomous force—a force capable of backing the union when appropriate, to



every year.) The company's ability to win the upper hand on the work floor — where near-brutal productivity standards are enforced — has been just as significant as UPS victories at the bargaining table.

BROWN
LIFE AT BIG

"Management by

from. We should seek to build TDU, especially among women workers, workers of color and young workers, who do not have large memberships in TDU. It is these workers who will probably be most interested in pushing

organization based on the floor not on hierarchy, organization with the ability to see past the company gates politically. We need organizations not tied to legalism as its sole strategy, organization willing and able to inflict costs on the company and to win strikes "by any means necessary." We need organization that makes a priority of fighting for the most oppressed workers, not for the most privileged. We need an organization that demands full equality for women, African Americans and other oppressed nationalities, Queers and youth. We will advance as a class or not at all.

If you work at UPS, are interested in working at UPS, are a Teamster, or are just interested in workplace organizing, contact:

Workers at UPS and everywhere need new forms of organization.

Wage Slaves

food-workers, I have many masters. Like any assembly line-worker, beepers, buzzers and timers rule my existence. The fries are done; the potatoes are baked; the orders are on the screen. Someone flips the burgers, passes the meat on to the sandwich-maker, who passes the product on to the server, who passes it on to the customer, who pays.

will sweet talk you into working on your day off. However, never, never is there a shred of overtime pay for people who'd be glad to work on their day off.

Wage Slave Rage

KF
c/o PO Box 581354
Minneapolis, MN 55458-1354

[illegible]

organize!

agencies of the state and other institutions. The skills and discipline required to fight misogynists, racists and homophobes in our communities are merely the first steps to defending our communities from organized hate groups. The zen aspect is that in order to overthrow the state, we must feed the homeless unless we are prepared to defend ourselves. The more successful we are, the more prone we are to repressive measures from capitalist food-distributors and growers and the state that protects them — likewise for all struggles. If the state and capitalists aren't taking repressive measures, it's probably because we aren't effective enough yet at what it is we're doing.

The creation of any infrastructure must focus locally in small collectives and affinity groups, yet continuously network with other locales around general themes in order to stand any chance of survival. To use the Paulo Freire method, we must first see what problems we are faced with. Next, we must analyze both immediate causes and root causes, and finally we must act. We mustn't allow ourselves to get bogged down in any one part of the process. Any movement for self-determination must be able to handle the tension of respect for diversity while maintaining political solidarity in an anti-authoritarian, undogmatic way. ★

The opportunity to struggle alongside low-income community residents, and feel the urgency of their fight, has changed me in so many ways. My vision of revolution encompasses the necessity of experiencing and communicating with people, real everyday people, who will be an integral part of any positive social change. As anarchists, especially those of us who feel that organizing autonomous communities is going to play a significant role in this revolution of, yes, everyday life, we must be connected to the neighborhoods in which we live and the people with whom we will need to struggle.

Building collectives, learning to organize and lead, and connecting ourselves to our neighborhoods and communities — these are the strategies for revolution that I see as essential if we are to realize our visions. ★

To quote Regis Debray on the Uruguayan Tupamaros: "By establishing a series of intermediate forms of membership and areas of collaboration, a network of linked and interlinked activities on all fronts of popular interest (political, electoral, trade union, university, cultural, newspaper and so on), the Tupas have brought to an end the fatal tradition of underestimating and under-utilizing the classes, sectors and individuals outside the armed organization, the mistake by which so many revolutionary movements have contributed to their own isolation. They absolutely reject the dichotomy between combatants and non-combatants, those who are active and those who are passive, the subjects or objects of the historical process, the vanguard at the top and the undifferentiated masses below."

As a strategy, we're advocating the creation of an infrastructure, based on collectives, that would be the foundation of an anarchist society. This infrastructure would be the means for providing the basic needs of self-determination in any community. Things like food, shelter, clothing, meaningful work, health care, security and info shops for networking are just a few of the things that come to mind. We need to be able to point to concrete examples in order to answer the "what if" questions that non-anarchists always seem to ask.

The development of collectives, like the Baklava Collective that brought me into the whole anarchist scene, is a wonderful method for building the structures that we need to be able to assist the formation of these collectives across the country that in itself will prompt the growth of networks like Love and Rage. Collectives organized around projects, politics, living spaces — all of these contribute immensely to the sense of community so important in our lives.

I think that the integration of community organizing and revolutionary strategies is necessary. We can learn how to organize and develop leaders within the anarchist scene, but in order to get ourselves to this point we must begin the educational process which like all others must be connected to direct experience.

For myself, working with low-income community residents in their struggle to create viable healthy communities, is one of the greatest educational tools available to anarchists. By volunteering or working for community organizations, we can be training to organize and therefore gain those organizing skills so indispensable to

op, our politics. To a certain extent the means becomes the end toward which we strive.

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organizers, the ability to move an organizing campaign through an issue to victory and then on to the next campaign — these are all taking place rather haphazardly now in the anarchist scene. A lot of it is the lack of resources (another discussion altogether), but also time and energy constraints limit our ability to create a viable framework within which we can learn to be effective organizers and leaders.

The most basic element of community organizing is the development of leaders. In a very real sense this is our semantical equivalent of personal liberation. The potential within people, and the expression, through experience, of these potentials is the fundamental tenet upon which community organizers thrive. Revolution, to me, is just another way of saying that we want a society wherein our potentials do not lie dormant, that our expression is limited only by our imaginations.

What do we want after all but a COMMUNITY in which we feel accepted and free? That's what community organizing is all about — emphasis on local decision-making, community control over community resources, and the health and well-being of all community residents.

dencies should work in ways they see fit, according to their community, and their experience. Clearly, we should talk about our ideas, and learn from one another's mistakes. But that doesn't have to be in the framework of all-encompassing "political unity." In fact, to be effective, we have to be doing all types of work, and trying all kinds of methods of doing it. Respecting diversity and learning to work together within that framework is crucial. In terms of a large scale revolutionary situation, none of us are expecting that 2 million people are going to have political unity. So why do we focus so much on unity as we struggle to build our movement?

Obviously, at some point lines about where we respectively stand on various issues will need to be drawn. That's healthy. But the definition of politics must arise out of a need to define them. The CNT (the Spanish anarcho-

BY JACINTO

EVOLUTION, TO ME, IS MORE about the development of my awareness and potentials than the dominating of a baklava and ramnaging in the streets. The freedom I desire is the freedom to create and exist without having to constantly fight.

I've found that my own evolution exploded as I became involved into the Baklava Collective, and then with the Chaos Collective lot, which together brought about an increasing commitment to developing the skills I feel are necessary to create change.

My experience working for a not-for-profit community organizing training center gives me a certain clarity of sight in the discussion of revolutionary organizing strategies. Community organizing, in its evolution over the past thirty years especially, has become both an art and a science. The ability to develop leadership in people through concentrated organizing has proven to be one of the most effective methods of creating positive change.

Community organizing has a lot to offer the discussion of revolutionary organizing. Leadership development, the training of



leave about 45 people homeless.) ★
No Commercial Value Is
Olivia-vocals, Scott-guitar, vocals
Alec-Bass, Mike-drums
 And remember: who needs friends when you have No Commercial Value?

zen and the art of revolution

The process of building an infrastructure would eliminate such dichotomies as armed struggle vs non-violence, as the same infrastructure would assist either, depending on the necessities of whatever crisis we're facing. For example, solving the homeless crisis is a form of sanctuary for the poor and in wartime could also be a safehouse sanctuary for combatants. The same would go for food distribution, health care and everything else. Ideologically, there would be no need to fight, as we could simply transform the communities in which we live. Realistically, however those with power will fight to hold on to it, when we can be successful without suffering the need for self-defense against the state.

Security is a crucial element, not just to protect individuals in our communities from other individuals, but to protect our communities from the organized terror agencies of the state and other institutions. The skills and discipline required to fight misogynists, racists and homophobes in our communities are merely the first steps to defending our communities from organized hate groups. The zen aspect is that in order to overthrow the state, we must feed the homeless. We cannot successfully feed the homeless unless we are prepared to defend ourselves. The more successful we are, the more prone we are to repressive measures from capitalist food-distributors and growers and the state that protects them — likewise for all struggles. If the state and capitalists aren't taking repressive measures, it's probably because we aren't effective enough yet at what it is we're doing.

The creation of any infrastructure must focus locally in small collectives and affinity groups, yet continuously network with other locales around general themes in order to stand any chance of survival. To use the Paulo Freire method, we must first see what problems we are faced with. Next, we must analyze both immediate causes and root causes, and finally we must act. We mustn't allow ourselves to get bogged down in any one part of the process. Any movement for self-determination must be able to handle the tension of respect for diversity while maintaining political solidarity in an anti-authoritarian, undogmatic way. ★

where they stood in terms of armed struggle when some groups began participating in it, and some groups opposed it. They needed to define their position when determining what concrete action they would take, not in a void.

On another level, it is through our actions that we can unite. For example, when there isn't much going on, we have time to squabble. But in times of crisis we tend to focus more on what we have in common, rather than how we're different.

So direct action, to us, means going directly to what it is we want. That doesn't mean acting without thinking about it, but rather, to figure out what works by actually getting our hands dirty and doing it. Political consciousness comes out of doing work collectively, thinking critically about it, and being challenged. It is through the success of our actions that we lend credibility to, and develop, our politics. To a certain extent the means becomes the end toward which we strive.

To quote Regis Debray on the Uruguayan Tupamaros: "By establishing a series of intermediate forms of membership and areas of collaboration, a network of linked and interlinked activities on all fronts of popular interest (political, electoral, trade union, university, cultural, newspaper and so on), the Tupas have brought to an end the fatal tradition of underestimating and under-utilizing the classes, sectors and individuals outside the armed organization, the mistake by which so many revolutionary movements have contributed to their own isolation. They absolutely reject the dichotomy between combatants and non-combatants, those who are active and those who are passive, the subjects or objects of the historical process, the vanguard at the top and the undifferentiated masses below."

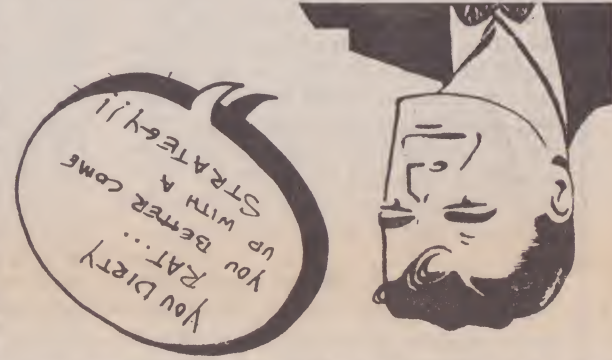
As a strategy, we're advocating the creation of an infrastructure, based on collectives, that would be the foundation of an anarchist society. This infrastructure would be the means for providing the basic needs of self-interest, clothing, meaningful work, health care, shelter, info shops for networking are just a few of the things that come to mind. We need to be able to point to concrete examples in order to answer the "what if" questions that non-anarchists always seem to ask.

BY RICHARD VAN SAVAGE AND DEMA CRASSY

THERE IS A TUPAMAROS SAYING "Theory = sectarianism, statement of principles and drafting of programs = inactivity and inactivity to get anything done." In many ways our movement has accomplished a lot, and yet for all of it's ambition, one is sorely tempted to ask why so many people have been alienated from it. Part of the answer would seem to lie in overcoming sectarianism: not through compromise of our revolutionary ideals, but rather through direct action, and respect for different approaches for creating a new society.

We as anarchists all share a common politic; we want to create a society that is free from all types of oppression. Since we have different visions about how to get there, it doesn't make sense for us to sit around and argue about which is the "right" way we all have to go. Different tensions should work in ways they see fit, according to the community, and their experience. Clearly, we should talk about our ideas, and learn from one another's mistakes. But that doesn't have to be in the framework of all encompassing "political unity." In fact, to be effective, we have to be doing all types of work, and trying all kinds of methods of doing it. Respecting diversity and learning to work together within that framework is crucial. In terms of a large scale revolutionary situation, none of us are expecting that 2 million people are going to have political unity. So why do we focus so much on unity as we struggle to build our movement?

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side to your music. How do you see the T: You mentioned the anti-capitalist society and the people running it.

work and think more critical about our said and someone will see or hear our local mall, every kid has an Alternative

to turn people on to cooler, lesser known DIY bands. And, if instead of going to the Tentacles Catalog, (alternative record labor put out by the DKs), or a Lookout catalog, then they can experience good music first-hand without being poisoned

organizers, the ability to move an organizing campaign through me into

BY JACINTO

EVOLUTION, TO ME, IS MORE

The development of collectives, like the

Consciousness

by the music industries corporate

Amerikkkan censorship.

T: I know you do benefits. What types

of causes does your band support?

S: So far we have yet to get paid for

playing. Our first show was at ABC No Rio

(a collectively run community center in

NYC) with Bushman, Opposition and Black

Medicine, and that was a benefit for the

Native American Community house here in

NYC. We recently played a benefit at ABC

No Rio with Huasipungo and Summer's

Eve for the Black Hand Collective, and

another one for NYC Riot Grrrl. We just

played at a benefit for C-Squat and Glass

House squat (which is currently in danger

of being evicted by the city, which would

leave about 45 people homeless). *

No Commercial Value is

Olivia-vocals, Scott-guitar, vocals

Alec-Bass, Mike-drums

And remember: who needs friends when

you have No Commercial Value?

DIT music scene as a whole fitting into strategy?

S: Well put it this way, if every band in

the whole world all to boycott the music industry and form

DIT collectives, the music industry would

topple, along with their greedy business

practices and their censorship. Let's say a

type of music that is quickly becoming this

countries most popular music! Punk, and

"Fuck you" to the music industry, and

staying DIT. Of course this could easily

result in the destruction of the music

industry. This would never happen

because there are too many naive bands

out there that are ripe for exploiting and

there are always going to be a few bands

who betray their scene and sell-out

(Green-Day, Nirvana, Flipper, etc.). But

these bands can easily serve as channels

to turn people on to cooler, lesser known

DIT bands. And, it instead of going to the

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music first-hand without being poisoned

Kennedy's Give Me Convenience Or Give Me Death, which made me question

This is why in NO Commercial Value

we play songs about police, religion, the

government and abortion, anarchist style.

I just hope some kid hears it and likes it

and actually listens to what's going on in

this or her world.

HOW THE BAND FITS IN

This portion of the article is an inter-

view between Ms. Tommy Lawless and

Scott McRott.

T: How do you see the work you do

with your band fitting into a strategy

for revolution?

S: Besides the obvious, preachy lyrics in

our songs (anti-fascist, anti-cop, anti-sex-

ist, anti-homophobic, anti-capitalist, anti-

racist), we also try to convey our mes-

sages by using stickers, "doctored" adver-

tisements, and stencils. And when all is

said and someone will see or hear our

work and think more critical about our

society and the people running it.

T: You mentioned the anti-capitalist

side to your music. How do you see the

I AM A 17 YEAR OLD ATHEIST STU-

New York City anarchist, Punk/Ska

band called No Commercial Value.

The two major events that led to my

current free-thought are two things that

many kids encounter, one way or another.

One was my realization when I was 13

(right after my Bar Mitzvah) that I did not

believe in or care for one word I spoke dur-

ing my Bar Mitzvah ceremony. In fact I was

saying and learning what everybody else

wanted me to say and learn. The religious

"turning point" was during my freshman

year at the Bronx High School of Science,

where Biology was more than stressed.

Although I failed my Bio class, I learned a

lot about evolution and scientific theory.

That made me realize that things actually

could be proven to be true and not just be

written and strung together in a "testa-

ment" that made it automatically true.

This realization about religion just led to

more questioning of things taught to me

and of the people teaching them.

The second important thing that hap-

pened was at the new high school I

flunked to, a kid traded me a tape for my

Ramones tape (which I was becoming

quite sick of). His tape was the Dead

BY SCOTT MCROTT

BY RICHARD VAN SAVAGE AND DEMA CRASSY

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REVOLUTION

and that there is a struggle going on about beliefs like these that most people take for granted. "Not everyone buys into the ruling class ideology; we just thought you should know," we say. Further, propaganda also helps the collective because the criticisms we receive from stuff that we publish or distribute challenge us to defend our views and change them where necessary. *PE* has become a lot stronger due to the feminist and anti-racist critiques that revealed the straight white attitude that often prevailed (and still creeps in, despite our best efforts) in the magazine. Propaganda inevitably breeds criticism; the collective uses that criticism to grow and change.

A lot of people criticize the magazine because they say we romanticize violence and that we exaggerate the struggles we cover. They are right; we do romanticize violence against the state and the ruling class, and we do sometimes exaggerate peoples' struggles against injustice. However, we also have a reason, for romanticizing this sort of stuff shows people — especially people who live in places that are generally isolated from revolution — that we are generally isolated from revolution.

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Viewing anarchy as a struggle involves keeping collectives alive and thriving, keeping revolutionary ideas alive and thriving, and not loving everyone! some people are responsible for the way this world is run today and they must then be held accountable as much as any abstract "(Fuck the) System" should. At *PE*, our anarchist strategy is to organize and propagandize against the powerful and for the creation of a new world built from the bottom up by the powerless.

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Working with other collectives and/or people of different background challenges us and the way we live and organize within our collective as well as outside of it.

other collectives while maintaining your autonomy instead of being recruited into a party. Mass struggle must be built from the ground up in a non-hierarchical, democratic manner. Collectives are an excellent way to build this kind of revolutionary anarchist struggle.

This brings us to our second point. As important as collectives are, it's not enough just to build a collective and work within it. To be a revolutionary collective you have to work with other people, other networks and other collectives. In any anarchist strategy, working with other collectives has to be seen as just as important as work within the collective itself. If we all just work alone, we are isolated and weak. If we all just join together under the banners of "unity" and "mass struggle," we lose our individuality and become just another

However, if we work together as tight-knit autonomous collectives that form networks, federations and coalitions with other collectives, communities, individuals, networks and federations, we are powerful on a mass level while still retaining our identity.

Working with other collectives is important not only for building connections that strengthen the anarchist movement, it's

just pop out of the sky into Spanish workers' and peasants' hands; they built the revolution for over sixty years. Key to their struggle was the formation of collectives. We see the formation of revolutionary collectives as one of the best ways to create the necessary bridges between the totalitarian society we live in today and the free society we are working to build tomorrow.

There are two reasons why collectives can help build the necessary historical and political conditions that make anarchist revolution possible. First, collectives are small, efficient means of organizing that provide practical examples of counter-institutions that are egalitarian, voluntary and anti-authoritarian. Collectives work and they prove that anarchy works, and that's one of the best weapons we have against both capitalism and the Marxist-Leninist version of revolution. Collectives demonstrate that people can organize their lives together in democratic ways that do not oppress or exploit anyone and that encourage the full and free participation of people in things that affect their everyday lives.

To smash capitalism and turn a rebellion (like LA's) into a revolutionary struggle you have to show people an alternative to the life they live now, an alternative that makes people willing to give up what little they have for the possibility of a new life.

You also have show people an alternative that encourages them to organize their lives themselves instead of by some

any activity — that people are struggling against unjust forms of power all over the world, and that sometimes these people win. An anarchist movement needs that. We need to know that victories against hierarchy are possible and that they do happen, even if they don't lead us straight into a revolutionary situation.

Romanticization also challenges the media's claim to "objective truth" in

This requires collective forms of organization, intense propaganda campaigns, a commitment to direct democracy and against hierarchy, and a revolutionary demand to strip the power from the ruling class, by force, if necessary. It also requires that we have a lot of fun and laughs (and beers). We wouldn't have it any other way. ★

—edited from Free Society, Winter 1993

gle between those who would maintain the status quo (the ruling class, the state, cops, racists, upper and some middle class people, etc) and those who want to overthrow it. It will also be a struggle within the revolutionary movement between those who want to lead the revolution (ie socialists, Leninists, Maoists and other power mongers) and those who want the revolution and the post-revolutionary society to be anti-authoritarian. (We could call it the struggle between the DITers and the "We'll-Do-It-For-You-Or-Else"ers.) This is why anarchy is about revolution to us, not about "evolution." "Evolution toward anarchy" is a crock of liberal shit. If anything, humanity has developed from a prehistorical state of relative freedom and autonomy to one of serfdom and slavery. Making the likely as humans developing a tail, and it would probably take about as much time to "evolve" even if it was. To change the world you have to act on it; You have to DIT, and that means revolution.

Viewing anarchy as a struggle

anarchy, punk and utopia

reporting. We believe that the idea of objective truth is bullshit. History happens, but the belief that you can describe or interpret history exactly as it happened is a lie. Those who are in power are also those who usually get to define what is "true." By romanticizing events we not only offer an alternative interpretation to the "truth," we also challenge the ruling class and the mass-media's claim to a monopoly on truth. We say our interpretation of politics and history is as good as theirs and that if you're going to believe one pack of lies you might as well believe ours!

Lastly, like collectives, propaganda shows that anarchy can be a part of everyday life. It's not just a theory, it is a multifaceted, thriving, practical and just way of living your life. Propaganda documents our culture of resistance and legitimizes it. Counter-institutions like collectives exist within counter cultures like punk, anarchist, feminist, Queer, etc. We can't expect the mainstream media to cover these counter cultures, nor do we want them to. Again, we gotta do-it-ourselves. By documenting our culture of resistance and adding a bit of spice to it here and there, our propaganda hopefully inspires people within and without the revolutionary anarchist movement to get active and take control of their own lives and to realize that we can fight the status quo and win.

III. ANARCHY AS STRUGGLE

At *PE* we have high hopes for people and this world, but we also try to be realistic. We don't expect everyone in the world to join a collective. Some people just have to work by themselves, and that's fine. More important in terms of anarchist strategy, though, some people will actively oppose the formation of collectives and our attempts to build a free society. This is why we see the revolutionary anarchist process as a process of struggle.

II. PROPAGANDA

Obviously, another key to anarchist strategy for *Propane Existence* is propaganda. Propaganda helps spread our ideas to people who might not have even considered them before. For example, one important part of the magazine is to challenge dogmatic beliefs that serve to strengthen the present power structure, beliefs such as "fascists deserve free speech and freedom to assemble too," and "some cops are good, some cops are bad," and other such liberal nonsense. We don't expect our articles, essays and tracts to change anyone's mind overnight, but we want people to know that

est of the groups themselves. Because the communication involved forces people out of the protective shell a collective can develop if it doesn't talk with other collectives. When something is so subtle within your collective that no one recognizes it, getting a perspective from the outside helps a lot.

However, if we work together as a tight-knit autonomous collectives that form networks, federations and coalitions with other collectives, communities, individuals, networks and federations, we are powerful on a mass level, while still maintaining our individuality.

also important because it helps break down the internal patterns of racism, sexism, classism, homophobia and other hidden hierarchies that can develop within a collective without members even realizing it. Working with other collectives and/or people of different backgrounds challenges us and the way we live and organize within our collective as well as outside of it. When you get together and work with other collectives, federations, etc. all parties involved walk away changed. Coalitions aren't just the sum of the number of groups involved, they alter the inter-

The way we see it, any anarchist struggle will be a three cornered fight among those who support the status quo, authoritarian revolutionary types (socialist, Leninists, and other statist stooges), and anti-authoritarian revolutionaries who don't want to liberate the masses but want the masses to liberate themselves. *PE* places itself firmly in the third camp, but for this type of strategy to succeed you have to present working alternatives to capitalist and authoritarian Marxist forms of organization, alternatives that people can build themselves instead of join or follow. We think collectives are one of the most important alternatives anti-authoritarian revolutionaries should present.

However, we don't want to advocate just any kind of collective. China and the Soviet Union had collectives, but they were either created or taken over by the state. In the Soviet Union, people were forced to collectivize, and if they didn't, Stalin starved them. That's not the kind of collectivization we're about. We're about anarchist collectives — collectives that are voluntary, non-hierarchical, egalitarian, directly democratic, encourage the full participation of all collective members, and engage in acts of mutual aid with other revolutionary collectives. We're not vanguardist. We fully believe the punk ethic of Do-It Yourself (DIY) is a revolutionary ethic. If you want a free society, you have to DIY. You have to form your own collective; don't join ours. You have to work with

TO MANY READERS OF *PROFANE Existence* it must seem like the only strategy the *PE* collective has is to sell our records and to glorify violence against the state, and hell, it's partly true. These activities are important parts of our diabolical attempt to overthrow all systems of oppression and replace them with a world of free punk gigs, unlimited supplies of home-brew and, er, oh yeah, non-hierarchical and voluntary forms of political and economic organization. However, there's also a bit more to the realms of newsprint with the smudgy ink, the thousands of records bought and sold, and the endless trips to the post office. The output of *Propane Existence* (the magazine, the records, the shirts, the distribution, etc)

and the way *PE* itself is organized (as an anarchist collective) reflect two key parts of an anarchist strategy we feel is necessary in the struggle to create a free, equal and just world.

I. COLLECTIVES

Most people have a somewhat legitimate gripe when they say, "Anarchy's a great idea but it will never work." Anarchy won't work now because people still need to build the political and historical conditions that make an anarchist society possible. Despite our dreams, we don't believe that revolution will happen overnight. Call us cynical. The Spanish Revolution didn't

US were members (as well as untold numbers of the Youth Greens, (YGs) which is now defunct. The YGs, the majority of whom identified as eco-anarchists and/or Social Ecologists, were organized around democratically written principles such as anti-capitalism, Lesbian/Gay/Bisexual liberation, anti-racism and ethnic identity, (social) eco-feminism and others. Being a local of the YGs allowed us to have a certain amount of political coherence from the beginning.

The following is a strategy we've developed over the two-and-some years we've been working together. There are four key elements: Direct Action, Study, Internal Democracy/Identity Politics and Counter Institutions. These are four prongs of the PITCHFORK we've used to jab the body of power. While we don't consider this to be a coherent, mapped out program, we do see it as an active, democratic process by which we can contribute to the development of a long term, viable revolutionary strategy.

DIRECT ACTION

At every stage of social struggle, direct action plays a crucial role. Even reform within the system has always come from below. All the gains of the labor movement in the 1930s were made possible by a movement of militants who carried out strikes, walk-outs and occupations. The struggle for freedom of African-Americans, women and queer people were ignited in the streets by courageous people who were going to make the system deal with them on their terms. In movements of total social upheaval, such as the Spanish Revolution, people have taken not only the streets, but the factories, armories, communication centers and other critical sites to keep power out of the hands of the state and private capitalists. Direct action has and always will be an essential part of all social movements.

However, this idea of demonstrating in the streets can, like anything else, be turned into safe, liberal and ineffective expressions of "first amendment rights." We've probably all been to boring demos, in which we were herded around by a bunch of liberals and/or comrades, forced to listen to some really uninspiring people, and then

STUDY

take action and watch out for each other) and how not to alienate people who are new to this kind of demonstration. In actions or marches called by other groups, anarchists should participate in planning or participating as anarchists, using our creativity, making a new world on the streets.

Revolutionary social movements must be informed by understandings of history, of present conditions and ideas about, what we want for the future. An anarchist movement especially needs to inform itself of how power operates; how it shapes society; and how it has affected our own understanding of the world. In this way, theory is the process of self-education. For radicals, this education is not for the production of knowledge for its own sake, but knowledge in the service of changing the world.

As it is, the prevailing ideas in this society are the ones that justify capitalism, patriarchy, the nation-state, racism and in fact the whole structure of a brutally hierarchical and anti-ecological society. These ideas are so deeply entrenched in our own psyches that they are not always obvious, even to those of us who claim to be for revolutionary change. Part of our role is to do the often difficult intellectual labor necessary to expose ways of thinking, while providing new ideas that we attempt to work out in practice.

In this process of education we must be self-critical and willing to let our understanding evolve. Precisely the moment we think we have it all figured out is the point at which our ideas become rigid dogma and our strategies a stale blueprint. Forms of oppression and new identities will always emerge that will challenge our basic assumptions, the way social movements such as Black liberation, second wave of feminism, Lesbian/Gay liberation, ecology and others challenged traditional ways of leftist ideas between the late 1950s and early 70s. Just as important, the nature of domination itself is always shifting and changing forms, leaving us with no easy explanations of how, for instance, capitalism in the late 20th century works and

a while men were doing most of the menial labor. Once this is noticed as a problem it seems like the solution is for women to just participate more. That is where the whole thing can become completely destructive and threaten the stability of the group. First of all it assumes that women want and are able to participate "just like men." Secondly, it assumes that complex and dynamic conflicts can have bureaucratic solutions, ie every flyer must be produced by a man and a woman. (This kind of solution doesn't deal with the particular dynamic between these two people and the way they have been socialized to interact.) What it boils down to are questions of power. Who has the power, why and how they got it and how those without it can get some. Women aren't going to participate if they haven't empowered them-

selves to do so. They will not want to be a part of something that doesn't incorporate their experiences and ideas. At the same time, men must be willing to relinquish the roles they are used to playing. We've been working on these problems in AWOL from the very beginning, it is an on going project and a satisfying process.

Beyond our individual groups, we should also support other social movements that are identity-based and help them in their struggles. Instead of asking others to join

Strategy

MOVING

number of
worker-
controlled
cooperative
ventures in

the US. This movement did not live up to its ideals because of internal factionalism, pressures from the marketplace and the turn away from politics to lifestyleism by many people. That doesn't negate the importance of that movement. What it does do is give a realistic picture of the inherent limitations and pitfalls of this kind of strategy.

People in AWOL have been involved in a couple of different counter-institutions, the Powderhorn Co-op, a worker-managed, community owned grocery, and the Emma Center, an anarchist community space, both in South Mpls. Each of these spaces has its

Expecting to smash all forms of domination and hierarchy and then have egalitarian

strategy n. 1, the skillful employment and coordination of tactics; 2, actual planning and management—Webster Dictionary

We put out a general call for articles relating to "strategy." We were interested in hearing about why people do the work they're doing and how it fits into their conception of strategy for bringing about revolution. What are people's goals? Long term, short term? What is strategy? Where do we get one? The following articles are a sampling of written works by individuals and collectives in the anarchist movement. Two of the articles were reprinted from Free Society's Special Strategy Issue, which contains many other contributions to the discussion as well. We hope to run more articles in the future on this subject. But in the mean time here's a few to chew on. Hope you like em!

Towards Revolution,
Dema and Gene of the Production Group

pitchfork: plans with prongs

AWOL IS AN ANARCHIST ACTIVIST collective working in Mpls. Many of us were members (as well as initiators) of the Youth Greens, (YGs) which is now defunct. The YGs, the majority of whom identified as eco-anarchists and/or Social Ecologists, were organized around democratically written principles such as anti-capitalism, Lesbian/Gay/Bisexual liberation, anti-racism and ethnic identity, (social) eco-feminism and others. Being a local of the YGs allowed us to have a certain amount of political coherence from the beginning.

The following is a strategy we've developed over the two-and-some years we've been working together. There are four key elements: Direct Action, Study, Internal Democracy/Identity Politics and Counter Institutions. These are four prongs of the PITCHFORK we've used to jab the booty of power. While we don't consider this to be a coherent, mapped out program, we do see it as an active, democratic process by which we can contribute to the development of a long term, viable revolutionary strategy.

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INTERNAL DEMOCRACY & IDENTITY POLITICS

(because humans at heart are just darn good people) is not a strategy that is going to work.

Any time radicals work in any kind of diverse groups, subtle and overt forms of domination are going to play themselves out. This is the inevitable outcome of living in a hierarchical society. But that doesn't make it acceptable or insurmountable. Fortunately, for those of us on the short end of the oppression stick, our privileged comrades are supposed to have a commitment to ending all forms of hierarchy and domination, including their own behavior. This is one of the real beauties of anarchism. Unlike the traditional authoritarian left, oppressed people can't be asked to subsume their needs and issues to the "greater good."

Take, for example, sexism. In AWOL, for a while men were doing most of the mental labor. Once this is noticed as a problem it seems like the solution is for women to just participate more. That is where the whole thing can become completely destructive and threaten the stability of the group. First of all it assumes that women want and are able to participate "just like men."

Secondly, it assumes that complex and dynamic conflicts can have bureaucratic solutions, ie every flyer must be produced by a man and a woman. (This kind of solution doesn't deal with the particular dynamic between these two people and the way what it boils down to are questions of power. Who has the power, why and how they got it and how those without it can get some. Women aren't going to participate if they haven't empowered themselves. What it boils down to are questions of power. Who has the power, why and how they got it and how those without it can get some. Women aren't going to participate if they haven't empowered themselves.

number of worker-controlled co-ops, bookstores, day care, community gardens, theaters, cafes or anything else, we create institutional space that is much more on our own terms. These places become public space where we can begin to practice democracy. Often these institutions require us to deal with the market-place or some state regulation. But we can use them to advance other kinds of oppositional practices, such as worker self-management, community control, direct democracy and help enfranchise oppressed communities and individuals.

There may have been many revolutionary moments in history where people have taken direct, democratic control over their lives from which we can learn and get inspiration. From the Paris Commune, to the communal peasant forms of organization in the Russian Revolution, to the industrial and agrarian collectives during the Spanish Revolution. There are also more recent examples to draw from as well. The co-op movement of the early 1970s in Mpls and St Paul, built the largest

Strategy

responded with brutal attacks on the Kurdish people — dozens were killed and thousands were detained under martial law for many days.[...]

THE SPECIAL WAR MEANS A "SCORCHED EARTH" POLICY

"The attack on Sinak was a turning point in the war for national liberation, as repression by the Turkish state has clearly shifted from its "Special War" counter-insurgency operations to all-out war. This escalation has manifested itself in a "scorched earth" policy which has seen the razing of towns and cities such as Kulj, Varto, Hani, and Cizre and others. The second and even more brutal attack on Sinak in August has been by far the clearest example of Turkish atrocities against the Kurdish people. Starting Aug 18, 1992, Turkish forces blocked all roads in and out of Sinak and went on a three-day rampage, claiming that the town was controlled by 1500 ARGK guerrillas (the People's Liberation Army, the military wing of the PKK). [...]

Seventy percent of the city was destroyed and many people were left homeless and destitute. There were no guerrilla units in the city. At present the city is devastated and many of its inhabitants have become refugees. Rebuilding efforts are under way but due to the continued Turkish presence and repression those efforts are proceeding slowly.

While the army has been carrying out a full-scale warfare, it has also continued to carry out a variety of counter-insurgency operations. Contraguerrillas have been organized to assassinate sympathetic journalists and politicians, PKK militants and the supporters of the Kurds included the assassination of writer/journalist Huseyin Deniz and of Musa Anter, who was a journalist

independent Kurdistan. On Sept 25, 11 members of the People's Labour Party (HEP) were arrested on the orders of the National Security Council — which includes the Prime Minister, Army chiefs and certain cabinet members. The HEP is a progressive political party which supports Kurdish rights; in the 1991 elections, it elected 22 Kurdish MPs to parliament. The arrest of the HEP members was based on the view of the National Security Council that it would take "legal measures against those democratic institutions and media which support separatism and work against the unity state structure and thus have no constitutional or legal basis." [...]

KURDISH COLLABORATORS WITH TURKISH COLONIALISM

In Iraqi-occupied Kurdistan the two leading political forces in the region, the Patriotic Union of Kurdistan (PUK) and the Kurdistan Democratic Party-Iraq (KDP), have consistently shown themselves to be the enemies of an independent Kurdistan. They have arrested, tortured and killed PKK supporters and members, turned them over to the Turkish military, and passed on information about PKK activities to Turkish and imperialist agents who they allow to operate in south Kurdistan. In response to this, the ARGK imposed an embargo on the border trade at the Turkish-Iraqi frontier on July 29. This was not aimed at the Kurdish people in the south but against the joint trade car-nied out between the Turkish state and the KDP. Instead the PKK wishes to forge better economic, social and political ties between the people of north and south Kurdistan without the interference of the Turkish state and its KDP-PUK collaborators.

The KDP-PUK retaliated by coordinating with the Turkish military, an offensive against PKK/ARGK

that a trilateral committee existed which directed the operations of the peshmergas. This committee was composed of one PUK commander, a KDP commander and a senior Turkish military major who had direct access to the Turkish High Command who were directing military operations.

During the initial offensive, ARGK forces were on the defensive, facing heavy attacks in many areas. Despite rumours by the media of a withdrawal and surrender, the ARGK/PKK did not lose any ground, and, towards the end of October, were able to mount an offensive. In early November the PKK announced the lifting of the embargo on border trade after a political settlement with the forces of the KDP-PUK. Terms of the settlement allowed the ARGK/PKK to continue to operated freely in south Kurdistan — clearly showing the inability of the KDP-PUK/Turkish

Killer Cops

LATE THIS SPRING OVER the space of a week, three people in France were shot in the head by the Police. In the early hours of March 31, A 17 year-old Zairian was detained in Paris after allegedly stealing two packs of cigarettes from a bar. During questioning, an inspector took out his gun (supposedly to "frighten" the teen) put it to the suspect's head, and shot him. Authorities assured that the inspector would be "sanctioned".

The following Sunday an 18-year-old French youth died in the town of Chambéry (Savoie) after being shot in the head by the cop who was handcuffing him.

On Wednesday, the 7th of April, another 17 year-old was shot and seriously wounded in the head by the cops who were pursuing him in Watrellos.

hours, completely destroyed the army garrison in the town of Hani. The 200 ARGK guerrillas who used rockets and mortars during the attack, completely destroyed the garrison when they hit the ammunition dump. When military reinforcements entered the town, they were attacked by the guerrillas who destroyed four tanks and two armoured personnel carriers. Once again the ARGK suffered minimal losses while over 100 soldiers and police were killed during the attack. Their most recent action, on Dec 14, saw a raid on the Special Forces headquarters in Diyarbakir which resulted in the death of 27 police officers. At the same time an ARGK unit ambushed a military

is a non-profit, independent organization established to promote alternative culture and responsible social values. They support non-profit social organizations, provide an opportunity for alternative cultural activities, provide drug abuse prevention and education focusing on helping and rehabilitating, support anti-racist, anti-classist and anti-discrimination organizations, vegan lifestyles and anti-violence groups; support family planning, sex education, children's rights, and the fight against sexism.

The Prague-Devil's Center is the first social center established by the Black Hand in the former Czechoslovakia. It was established in a former school located in Prague. Other cultural centers in other parts of the country are planned.

A REPRESSIVE, COMMUNIST-era riot law is currently being used against Czech animal liberation activists. The law

action struggle poses a serious obstacle to the implementation of The formation of an independent Kurdistan would not only seriously disrupt — and perhaps even destroy — the Turkish state but it would also destabilize the entire region as uprisings by Kurdish people in Iran, Iraq and Syria would most likely be occurring at the same time. Further, the liberation of the Kurds is a necessary to crush the Kurdish liberation struggle.

For us, concrete solidarity with the Kurdish struggle means building resistance here in the imperialist centers and opposing its aggression by any means necessary.

Excerpted from Arm The Spirit No. 14/15 Aug-December 1992

They Got It Going On in Czech Rep

On Oct 11, 1992 there was a big protest against horse racing in the town of Pardubice, where horse racing is a tradition going back 100 years, in which many horses have died. Last year was the biggest demonstration against racing ever, with over 700 people taking part. The protesters were pushed out of the stadium and hunted in the forest on horses with dogs. Seven high police officials were fired, but almost all of the witnesses are now charged with riot. This is just one example of the use of not charges against activists. If you can offer support

contact:
Petr Bergmann / o Black Hand, Karkove 9, Praha 6-160 00 / Czech Republic

Anarchy in Japan: 1992 - March 1993

ment who placed a bill of municipal ordinance intending to regulate the use of microphones at public places and even on the streets.

Thursday, the 11th, at the hall of the Pref Assembly, anarchists chanted and unfolded a banner reading "Death to the Law!!" and "Smash the Suppression!!!"

Five of the anarchist radicals were violently evicted from the gallery by the heavily mobilized guards. It was the first time in 40 years that anyone was excluded from the hall. Anarchists and radicals engaged in protest actions when the Tokyo Metropolitan Assembly enacted the same ordinance last November.

sion of several regional nations including the people of Yezo, Hayato, and Ainu, among others. ARP is calling for an action against this stupid "celebration." Smash the 1200 years of massacre!!

11 Feb / Kyoto
The statement to the Nigerian government was announced in the names of ARP RRV/TWA KANSAL, ABC(Kyoto) and Takenu Kuron (member of the Anarchist Federation) which demanded the release of four members of the Awareness League who were arrested last year.

11-16 Mar / Kyoto
Series of actions were made against the Kyoto Local Prefectural Government.

Protest action against Peruvian embassy appealing the release for Andres Villaverde was made by the group GICRAV (formed by ARP). Before dawn, embassy has been attacked with a fire bomb.

11 Feb / Kyoto
A meeting and rally impeaching "National Foundation Day." Anti-militarist/racist/monarchist, and anarchist and radical activists joined. Kyoto local government authorities and financiers are going to celebrate 1094 as "1200th anniversary of the historical foundation of Kyoto."

The previous capital of Japan was founded under bloody conquest and invasion.

Excerpted from World Revolutionaries Anarchists in Kyoto, Japan

14 Jun / Kyoto
Meeting and rally against dispatch of SDF (Self Defense Force) overseas under the name of UN Peace Keeping Operations. Militant anarchists clashed with police forces on the street.

2 Oct / Osaka
Riot in the workers' town of Kumagasaki. Workers' anger exploded against the local city council and police. Cars were burned. Five bombs were thrown. An anarchist was arrested.

30 Oct / Tokyo

A Good Year for the Kurdish Resistance

military forces to achieve their desired goal.

THE STRUGGLE MOVES FORWARD

Despite massive repression by the Turkish state of the Kurdish people, the liberation struggle continues to grow. On a military level, the ARGK continues to carry out many effective and sometimes spectacular actions against the Turkish military and police forces. For example, on Sept 29, 1250 ARGK guerrillas simultaneously attacked three Turkish military garrisons in the Semdinli region. The attack, which lasted for over seven

October. Heavy clashes occurred between ARGK guerrillas and KDP-PUK peshmergas (Kurdish name for "guerrilla") in Lolan, Sheranis, Batula, Zakho, Haftarin and other areas. When the fighting began many peshmergas refused to fight against their own people and a number went over to the ARGK side. Also, splits began to occur within the KDP-PUK forces with the resignation of ministers from both parades who stated that the collaboration was taking place able to prove conclusively that the state." On Oct 22, the PKK was "clashes only helped the Turkish

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NINETEEN NINETY TWO

with the progressive newspaper *Ozgur Gundem* and a noted writer considered by many to be the "grand old man of Kurdish culture." He was the fifth journalist from this newspaper to be assassinated in 1992. In an obvious show of confidence in the strength and this struggle, and their strength and ability to achieve this is a measure of support they have from the Kurdish people. One of the clearest examples of this occurs during the celebrations of the Kurdish New Year — Newroz — every March. This year, like many before it, saw Newroz celebrations in many Kurdish cities and towns turn into militant demonstrations in support of the PKK and the struggle to free and reunite all parts of occupied Kurdistan. The Turkish government

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As the situation intensifies in Northwest Kurdistan, support for the PKK and Kurdish liberation struggle increases correspondingly to growing Turkish state repression. [...]

After the Gulf War and the break-up of the Soviet Union, Turkey has set its sights on becoming the major power in the Middle East as well as extending its influence throughout the region. While denying that it plans to annex the Turkish-speaking republics of the former Soviet Union, Turkey is making economic and political overtures to, among others, Azerbaijan and Kazakhstan. [...]

As the world situation increasingly shifts to a "North/South" confrontation, Turkey assumes the role of a frontline in imperialist domination. Clearly then, the Kurdish liberation

FUTURE?

convoy on the road from Hani to Diyarbakir. [...]

INTERNATIONAL

East Timor: The Resistance Continues

on a joint struggle and to construct a communal life. Let us refuse our consciousness which has been "trained" for centuries. Belonging to no nation, we a handful of revolutionaries have

are right in the middle of such a pleasant instability, in which all these complex relations contradict and meet each other. Unlike any other region in the world, this is a place where a palace pomp

We as the ones who aimed to carry the 200-year-old anarchist struggle tradition to the Middle East, are aiming a multi-dimension- al world. Of course, that insists a

Altes Hirsizi
Ayik Polilik Dergi
Kloftor Cad. Dr. Seydi Bey Sk.
No. 4/2 Sultanahmet ISTANBUL
TURKEY

marchers had entered the cemetery gates, the military opened fire. I was hiding in a house 500 meters away and could not see what was happening. But I heard the gun shots and screaming. I also saw the Indonesians throw the dead and wounded onto trucks for the drive to the military hospital. There were seven trucks.[...]

Between December and February I collected the names of people who had been killed at the cemetery or had died from injuries received that day. Our official death toll was 271. Many more are still unaccounted for. If you have seen the television coverage from that massacre, you will know that the demonstrators were mostly young people, East Timor's future.

Their murder is further evidence of the genocide the Indonesian military is committing against our people. After the Santa Cruz massacre, my photograph was circulated throughout East Timor and Indonesia on state-run television and in the press. I was a hunted man.[...] I eventually escaped by car to Kupang in West Timor, and from there travelled to Jakarta

where I remained in hiding for a further five months. I arrived in Lisbon in early Nov 1992 to continue my work for the East Timorese resistance in exile. I am now CNRM's representative in Portugal. Not long after I arrived in Lisbon, Xanana Gusmao was captured in Dili. (Nov 20, 1992.) At that moment many people thought his capture marked the end of the resistance in East Timor. But I would like to tell you that the struggle does not depend on just one person: it depends on the determination of the East Timorese people. Xanana's successor Mau

Huno has now also been arrested — but again he is just one man.[...] Like all East Timorese, I've suffered many of the forces of repression that have forced the people to resist. I was to be next. The military death on the steps of the church. Sebastiao in the stomach. He bled to church, broke into it and shot any there. Soldiers surrounded the old student who had sought sanctuary there. Sebastiao Gomes, a 22 year killed Sebastiao church in Dili and ambushed Motael church in Dili and On 29 Oct, the Indonesian army while I was there. [...]

political prisoners in that prison were thirteen other East Timorese threw me in a cell alone. There When they finished with me, they continued for four days non-stop. East Timor. That interrogation continued for four days non-stop. Gatot, the head of intelligence in Suphanto and Lieutenant Colonel was interrogated by Captain Edy referred to Senopato II prison where I at the police station. I was transferred to them. After the beating responsible for whatever happened to them. They told me I would be my wife. They would harm my parents and they would harm my parents and was doing and where Xanana was, said that if I didn't tell them what I threatened my family too. They they repeatedly threatened to kill beat me even while I was bleeding. They age to my internal organs. They abdomen to purposely cause damage to my internal organs. They their outstretched hands in the their outstretched hands in the abdomen to purposely cause damage to my internal organs. They their outstretched hands in the

destine Front National Council of Maubere Resistance (CNRM) Tour of North America, April 1993.

Invaded my country. I fled to the mountains with my family and, for three years, hid in the jungle. We had little food, no medicine, and no weapons to defend ourselves, with but we were not alone. Thousands of East Timorese families had fled into the mountains like us to escape the terror of the invasion; others fled to Australia or Portugal as refugees. During those years in the mountains, people were dying all around me. Many were killed by the Indonesian military; others died more slowly through starvation or disease. It is hard for me to describe those years, but I can still see the Skyhawks and Bronco AV10 aircraft that the Indonesians used in their attempts to eliminate us. As you probably know, those aircraft are manufactured in the United States. When I was fifteen years old I went to the front line as a guerrilla fighter. At that time, the Indonesians controlled all the food producing areas and people were starving in the mountains. We were fighting to protect and feed them — as well as for our right to self determination. [...]

Presented by Constancio Pinto

Executive Secretary for the Clan-Maubere Resistance (CNRM) Tour of North America, April 1993.

When the Indonesian military invaded my country. I fled to the mountains with my family and, for three years, hid in the jungle. We had little food, no medicine, and no weapons to defend ourselves, with but we were not alone. Thousands of East Timorese families had fled into the mountains like us to escape the terror of the invasion; others fled to Australia or Portugal as refugees. During those years in the mountains, people were dying all around me. Many were killed by the Indonesian military; others died more slowly through starvation or disease. It is hard for me to describe those years, but I can still see the Skyhawks and Bronco AV10 aircraft that the Indonesians used in their attempts to eliminate us. As you probably know, those aircraft are manufactured in the United States. When I was fifteen years old I went to the front line as a guerrilla fighter. At that time, the Indonesians controlled all the food producing areas and people were starving in the mountains. We were fighting to protect and feed them — as well as for our right to self determination. [...]

According to a recent letter from the Awareness League, an anarcho-syndicalist group in Nigeria, the political situation in that country continues to worsen. Workers began striking during the last week

Update: Awareness League in Nigeria

of January against a background of worsening economic conditions. With each passing day there is growing apprehension that General Babangida will proclaim himself President-for-Life, knowing of my role in the resistance I was to be next. The military death on the steps of the church. Sebastiao in the stomach. He bled to church, broke into it and shot any there. Soldiers surrounded the old student who had sought sanctuary there. Sebastiao Gomes, a 22 year killed Sebastiao church in Dili and ambushed Motael church in Dili and On 29 Oct, the Indonesian army while I was there. [...]

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morning of Jan 25, 1991, my birth- caught and arrested me on the morning of Jan 25, 1991, my birth- caught and arrested me on the morning of Jan 25, 1991, my birth-

Fire Thieves: New Anarchist Magazine in Turkey

given our hearts to be the fire thieves of the freedom struggle, against the authorities that have deep roots in such a hard region where blood and death prevails.

Five thieves need various publications and other communication materials for finding out their demands, aims and their sense of life freely and to pose their voice sufficiently and in every language. Ates Hirsizi was born as a result of this concrete need but is also a notice board where all freedom fighters can leave their messages.

Ates Hirsizi
Aylik Politik Dergi
Kilofter Cad. Dr. Saki Bey Sk.
No. 4/2 Sultanahmet ISTANBUL
TURKEY

high level of cultural richness as well as a hard ideological, philosophical and political fight. For sure, the mission is to be equipped enough at all these levels. Because we are not after temporary zeals and short-lived hobbies. We want a permanent free life now.

Therefore we need a wide range of material and cultural sources, any kind of equipment and so many volunteers of freedom fighters from every part of the world. cannot barricade the road to meet on a joint struggle and to construct a communal life. Let us refuse our consciousness which has been "trained" for centuries.

Belonging to no nation, we a handful of revolutionaries have

ISTANBUL—
This is a greeting from Ates Hirsizi (Fire Thief), a recently-published in Turkish and Kurdish in Istanbul. The back page will be published in English and other languages, to acquaint the rest of the world with their activities.

as a whole our region with its various social problems and deep contradictions, comes at the very beginning of the fight fields of the world geography. We are right in the middle of such a pleasant instability, in which all these complex relations contradict and meet each other. Unlike any other region in the world, this is a place where a palace pomp

and street poverty live face to face and which is why this is the place where a social hate and anger can upsurge more easily against such open, obvious and bold mastery. This Middle East and Front Asia Geography, where traditional life can still blossom despite the industrial pliers, is a permanent and important area for the anarchist social movement.

So this is the place where we were born. From here we salute the revolutionaries, anarchists of the whole world, with all our warmest and heartfelt feelings.

We as the ones who aimed to carry the 200-year-old anarchist struggle tradition to the Middle East, are aiming a multi-dimension- al world. Of course, that insists a

East Timor: The Resistance Continues

day. I told them I would never forget the birthday present they gave me — for, after the police had finished with me at the station, I had blood coming out of my nose, my ears, my eyes and my mouth. My body was swollen all over.

The beating continued from 9 o'clock on the morning I was arrested until 10 o'clock at night. They stripped me, and after every question they kicked and punched me all over and jabbed me with their outstretched hands in the abdomen to purposely cause damage to my internal organs. They beat me even while I was bleeding. They repeatedly threatened to kill me, to throw me into the sea. They threatened my family too. They said that if I didn't tell them what I was doing and where Xanana was, they would harm my parents and my wife. They told me I would be responsible for whatever happened to my family.

I finished school in 1988 and became a teacher of religion. This was my cover for my work in the resistance. I sent food and medicine to the fighters still in the mountains and kept them informed about what was happening in Dili and the other towns and villages occupied by the Indonesian army. I also monitored what was happening abroad. One of my main tasks however was to develop the civilian resistance by uniting all the independent groups resisting the Indonesian occupation. I began this work in 1986 with a small cell of seven people. Our code was 007! The umbrella organization at the time was known as the Revolutionary Council of National Resistance (CRRN). In 1989, CRRN was transformed into CNRM — the National Council of Maubere Resistance. In effect, CNRM is a non-partisan clandestine coalition of all East Timorese nationalist groups

invaded my country. I fled to the mountains with my family and, for three years, hid in the jungle. We had little food, no medicine, and no weapons to defend ourselves, with but we were not alone. Thousands of East Timorese families had fled into the mountains like us to escape the terror of the invasion; others fled to Australia or Portugal as refugees. During those years in the mountains, people were dying all around me. Many were killed by the Indonesian military; others died more slowly through starvation or disease. It is hard for me to describe those years, but I can still see the Skywaks and Bronco

Presented by Constantio Pinto
Executive Secretary for the Clan-
destine Front National Council of
Maubere Resistance (CNRM) Tour of
North America, April, 1993.

WAS TWELVE YEARS OLD
when the Indonesian military

February I collected the names of people who had been killed at the cemetery or had died from injuries received that day. Our official death toll was 271. Many more are seen the television coverage from that massacre, you will know that the demonstrators were mostly young people, East Timor's future. Their murder is further evidence of the genocide the Indonesian military is committing against our people. After the Santa Cruz massacre, my photograph was circulated throughout East Timor and Indonesia on state-run television and in the press. I was a hunted

NEWS AND
NOTES

NATIONAL

Anarchist Institutionalized

JAMES PEPPER, anarchist protester, has been sent to Alascadero State Hospital for the Insane for "evaluation" after being held in jail for five months awaiting trial. He could be held at the hospital for up to three years before seeing a judge again for sentencing! Pepper was arrested during the anti-Columbus Day Black Bloc in San Francisco last October. He is charged with numerous felonies relating to fire-bombs. Show your support by writing and calling him, and sending donations for his legal defense. Write to:

James Pepper Legal Defense Fund
C/O Slingshot
UCB 200 Eshehman Hall
Berkeley CA 94702

through the prison chaplain for his dietary blessings.

Court support is more a form of solidarity than anything else. Just to physically be in the court for all cases is great. The court room will sometimes be the only place you'll get to see the prisoner. This will also give you the captive opportunity to speak with the lawyers on the case. Make sure the defendants lawyer is in contact with the client on a regular basis. It is common practice for lawyers to take advantage of prisoners' isolation. Make them do what they are paid for. Some lawyers even get off on the whole "political game" of it. My favorite part of it is being the dark cloud over the shitty public defender's golf game.

Putting the whole affair in the eyes of the public is the best tactic. Handing out flyers outside the prison or court is a must. Alerting the media, whether sympathetic or not, is par for the course. Just remember, the thing that can hurt "the bastards" the most is turning on the lights.

Rosebud Commons
1951 W. Burnside
Box 1928
PDX, OR 97209

released on his own recognizance, pending appeal. In

Portland Knows Their A B Cs

James Pepper
PO Box 7001
Alascadero CA 99429-7001
(805)461-2000

Norma Jean Gray Defense Committee
473 Jackson Street 3rd Floor
San Francisco, CA 94111
Norma Jean Gray
CCWF # 14293
PO Box 1508 Chowdhury, CA 93610

As of 1992, Norma was denied parole for the fifth time. The parole board refuses to hear evidence of her innocence that had been presented at Hooty's retrial. To get involved contact:

Norma and her four companions were charged with first degree murder of the police officer and related offenses. Norma and Hooty were convicted on all counts, even though there was no evidence that Norma fired any weapon. Hooty was sentenced to death; Norma life in prison. The California Supreme Court reversed Hooty's conviction in 1985. Norma's appeal was denied

Forms. Most escaped the mark of the censor.

Our comrade was able to pinpoint a visual rendezvous sight for us. It was a clear shot of vision for both parties. From a parking lot roof, we were able to see our friend in her cell and try to comfort her with visual aids. Some asshole spray-painted FUCK THE POLICE and one of those @

Others tried various forms of entertainment. Most consisted of Autonomous Acrobats & The Flying Sam Beansies. Street theater-style pantomime consisted of acrobatic formations of the circle A. An inconspicuous black flag was also tied to the parking structure. The peak of the theatrical season happened when, one night, a US battle flag got the roast. Just as it settled to the ground in a flam-

Also, keep a constant check on how the prisoner is doing. And what the "system thugs" are doing. Make sure the meal requirements, ie. vegi meals, are dealt with as soon as possible (even in the case of a hunger strike). This can take time, seeing as how they want proof that you don't eat flesh. Interestingly enough, this time we had to go

The need for prisoner support came in January when three of our collaborators were guests of the "Nine Bar Hotel." One woman was serving a ten day sentence for pollishing a cop's badge with spitfire. The other two were nailed for old warrants. One got time served for the heinous crime of stealing a pair of socks. Our other comrade, a woman in her early 20s facing extradition and a possible four year sentence (even though she had no priors), not that that makes a difference to the "Blue Meanies." Hey, equal justice for all.

This was when we really pulled together and our methods varied with time. The jail where our comrade was being detained had an internal mailing system consisting of horrible, phosphorescent, pink slips. We created a constant flood of inmate Memo

ANARCHIST

ANARCHIST BLACK

Like all capitalist countries, the treatment of pp's in Spain ranges from bad to barbaric. The last several months have seen a general crackdown on leftist and national-

NORMA JEAN CROY IS A

Native American woman from the Shasta Nation, in Northern California, who has spent the last 14 years in prison for a murder she did not commit.

In Yreka county, July of 1978, Norma Jean Croy, her brother Patrick Hooty Croy and three other relatives stopped at a convenience store before going hunting outside of town. The store clerk accused them of theft. Soon after, Yreka police chased their car as they headed out of town. When the car stopped, Norma and her companions ran away. Police fired, hitting Norma in the back. Norma's cousin Darrell was also shot as he stood up to surrender. Hooty was shot in the back twice before he turned around and fired one shot from the .22 hunting rifle, which fatally struck the officer.

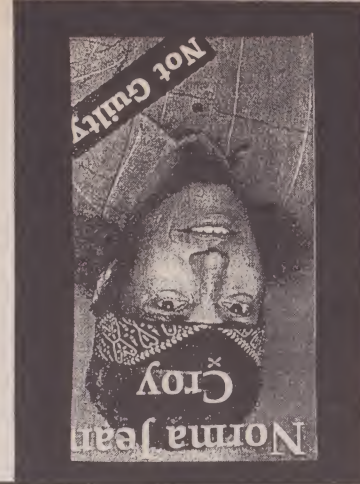
Norma and her four companions were charged with first degree murder of the police officer and related offenses. Norma and Hooty were convicted on all counts, even though there was no evidence that Norma fired any weapon. Hooty was sentenced to death; Norma life in prison.

The California Supreme Court reversed Hooty's conviction in 1985. Norma's appeal was denied

PRISON SUPPORT BECAME

our first project at Rosebud Commons; a major unifying factor for us so early in our development. As a Resource collective, we try to solve every problem presented to us in the best way we know: by collective effort.

GRAPo activists. At her court appearance Diegues showed obvious signs of torture and described the torture she had undergone at the hands of the Spanish police. She states she was hooded with a plastic bag and blindfolded for much of her ordeal. Her clothes were forcibly ripped off



by a lower appellate court. Hooty was retried in San Francisco in 1990, and was acquitted of all charges on the grounds of self defense.

As of 1992, Norma was denied parole for the fifth time. The parole board refuses to hear evidence of her innocence that had been presented at Hooty's retrial. To get involved contact:

Norma Jean Croy Defense Committee
473 Jackson Street 3rd Floor
San Francisco, CA 94111

Norma Jean Croy
CCWF # 14293
PO Box 1508 Chowdhilla, CA 93610

Portland Knows Their ABCs

Forms. Most escaped the mark of the censor.

Our compadre was able to pin-point a visual rendezvous sight for us. It was a clear shot of vision yelling and shouting at the security guards. Things like, "You ain't never gonna catch them!"

Despite the torture, neither Diegues nor Ortega made any incriminating statements and both were freed by the Spanish court that handles political cases for a lack of evidence. The judge

Jonathan Paul Free!

ON THE MORNING OF APRIL 9, after 158 days of captivity, environmental and anti-

person involved in the case was arrested. In April, journalist Rik Scarce was held in contempt of court. He was immediately released on his own recognition, pending appeal. In

JAMES PEPE, anarchist protester, has been sent to Atascadero State Hospital for the "insane" after being held in jail for five months awaiting trial. He could be held at the hospital for up to three years before seeing a judge again for sentencing! Pepe was arrested during the anti-Columbus Day Black Bloc in San Francisco last October. He is charged with numerous felonies relating to fire-

donations for his legal defense. Write to:

James Pepe
PO Box 7001
Alascadero CA 93429-7001
(805)461-2000

and less is done.

Jonathan Paul Free!

March he refused to answer 32 questions in front of a Grand Jury who was investigating the Aug 1991 ALF break-in at Washington State University. In April, he refused to answer three more questions. On each question, Scarce refused to answer on First Amendment "free press grounds", because answering would violate the American Sociological Association Code of Ethics. He was arrested on May 14. You can show your support by writing to Acting US Attorney to demand his release.

East District of Washington
POB 1494 Spokane WA 99210
Write directly to Rik at
W 1100 Mallon
Spokane WA. 99260

Anarchist Institutionalized

through the prison chaplain for his dietary blessings.

James Pepe Legal Defense Fund
C/O Slingshot
UCB 200 Eschmann Hall
Berkeley CA 94702

Court support is more a form of solidarity than anything else. Just to physically be in the court for all cases is great. The court room will sometimes be the only place you'll get to see the prisoner. This will also give you the captive opportunity to speak with the lawyers on the case. Make sure

Spanish Political Prisoners Tortured

By PAUL WRIGHT
This piece was edited by the
Production Group.
SPAIN HAS A LARGE AND
active communist and anar-
chist left and labor move-
ment. It also has several national-
ties struggling for independence
from the central government.

The result of these struggles is
that Spain has over 700 political
prisoners (pp's). The majority,
over 600, are affiliated with the
Basque independence struggle.
The next largest group, about 55
pp's, are members of the PCE(r)
(Communist Party of Spain, recon-
stituted) and GRAPO (Anti-
Fascist Resistance Groups, First
of October). The remainder are
anarchists, labor activists and
nationalists from the other libera-
tion struggles being waged
against the Spanish central gov-
ernment.

After a shootout between
Spanish police and a GRAPO com-
mando, in which some members
of the commando escaped,
Spanish police arrested Elvira
Dieguez and Laureano Ortega.
They were accused of "member-
ship in an armed band." Dieguez
had been released from prison in
1989 after serving 12 years for
GRAPO activities. At her court
appearance Dieguez showed obvi-
ous signs of torture and described
the torture she had undergone at
the hands of the Spanish police.

She states she was hooded
with a plastic bag and blindfolded
for much of her ordeal. Her
clothes were forcibly ripped off
by a lower appellate court. This
includes the arrest of three mem-
bers of ARAPP, an organization
that supports the human rights of
political prisoners in Spain. The
family members arrested were
accused of being members of the
PCE(r). The "evidence" against
them consists of address books
and copies of the PCE(r)'s clan-
destine magazine.

Ortega described a similar experi-
ence, except he was not raped.
Their lawyer, Francisca Villalba,
vigorously denounced the torture
and called a police doctor as a
witness. The doctor testified that
the prisoners injuries were consis-
tent with their testimony of being
tortured.

Despite the torture, neither
Dieguez nor Ortega made any
incriminating statements and
both were freed by the Spanish
court that handles political cases
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While Jonathan is free, another
person involved in the case was
arrested. In April, journalist Rik
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court. He was immediately

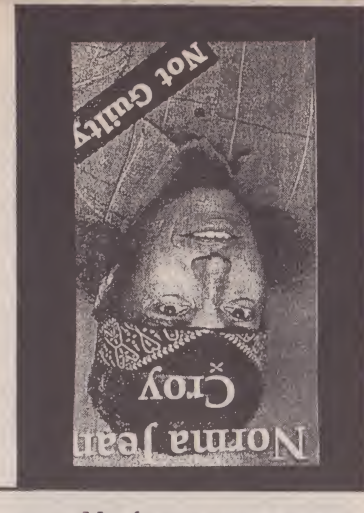
Jonathan Paul Free!

ON THE MORNING OF APRIL
9, after 158 days of captivi-
ty, environmental and ani-
mal liberation activist Jonathan
Paul was freed! In Nov of 1992 he
was arrested for refusing to testify
at a Federal Grand Jury hearing in
Spokane Washington. The feds
were (and are) investigating the
activities of the Animal Liberation
Front.

March he refused to answer 32
questions in front of a Grand Jury
who was investigating the Aug
1991 ALF break-in at Washington
State University. In April, he
refused to answer three more
questions. On each question,
Scarce refused to answer on First
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Write directly to Rik at

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In Yreka county, July of 1978,
Norma Jean Croy, her brother
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after, Yreka police chased their
car as they headed out of town.
When the car stopped, Norma
and her companions ran away.
Police fired, hitting Norma in the
back. Norma's cousin Darrell was
by a lower appellate court. This



ST BLACK CROSS

Ohio Prisoners Rise Up



Continued From Page 1

Also, anarchists in California could help expose the barbaric treatment of prisoners at SOCF if they would contact the Oprah and/or Geraldo talk shows and inform them that prisoners at SOCF are asking for them. (Both of these shows have called SOCF attempting to have guards appear on their shows — no guard as of yet has responded yet. I'm sure I can adequately explain 20 plus years of inhumane treatment.) In Solidarity.

Some of the prisoner demands are known. These include: the ousting of Warden Tate;

more Black guards; better food and medical care; the inmates; better food and medical care; the right to refuse TB testing by injection; increased pay compensation; the freedom to practice Islam; more recreational time; the right to receive outside guests and make phone calls; and no retaliation against the prisoners who rebelled. To our knowledge, the exact list of demands had not been released to the media as of our press date. We do not know which demands the prison officials agreed to meet.

A caucasian prisoner, identified as "George," spoke on the radio during the rebellion. He emphasized that Black and white prisoners were united and "prepared to die"

together. Outrageously racist guard behavior is commonplace at SOCF, where almost 60 percent of the prisoners are Black and over 90 percent of the guards are caucasian. For months a sign was posted that read, "Run, nigger, run. If you can't read, run anyway." On one occasion, a guard ran through a cell block wearing a white sheet. Four Black inmates were stabbed, in 1990, by members of the Aryan Brotherhood. Another spokesperson, Abdul Samad Mulin, appeared on television during the revolt. He said the prison had a reputation of "killing innocent people, hanging them in-J-Block, saying that they committed suicide."



The prison is located in a racist stronghold in the rural southern part of the state. A recent update to this report claims that 40 prisoners are now "missing," unaccounted for. ★



same-sex displays of affection. One participant ripped pages from a bible as he marched along. A particularly popular contingent was the Red & Anarchist Skinheads with their banner reading, "Anti-Racist Skinheads and Punk Against Homophobia," and their chant of "Oi! Oi! Oi! We fuck boys!"

The contingent arrived at the Mall early in the day, with plenty of time to stake out a good spot in the shade. Unfortunately, but quite expectedly, the rally was boring and mainstream, featuring mostly assimilationist speakers. A welcome surprise was Romanofsky and Phillips, a well-known Gay singing duo, who did an anti-militarist takeoff on the army recruiting song. The rest of the march seemed to continue on endlessly, with much confusion about the route. The final contingents were still straggling in as the rally drew to a close at about 6:00pm.

The anarchist contingent went very well, a tribute to flexible planning. We had originally talked of marching with the street activists con-

It was great to see such a sizeable anarchist/anti-authoritarian presence at the march, and our contingent was probably the most mixed in terms of variety of sexual orientations. Gay, Lesbian, Bi, hetero or undefined, all the anarchists were queer in their own way. It felt good to emphasize oppositional politics as well as sexuality. While there were several people clad in black-bloc attire and masks, there was no havoc or destruction along the route. Our mere presence as anarchists was enough to shock the mainstream Gay and Lesbian viewers. Hopefully we made some people think! ★

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Anarchists At Queer March



Continued From Page 1

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The RAF's decision to bomb a prison can be seen in several ways. In some ways it appears to be a change in tactics both because it is a different kind of action from the kidnappings and assassinations that the RAF are

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The anarchist contingent went marching with the street activists continuing. We had originally talked of very well, a tribute to flexible planning. We had originally talked of

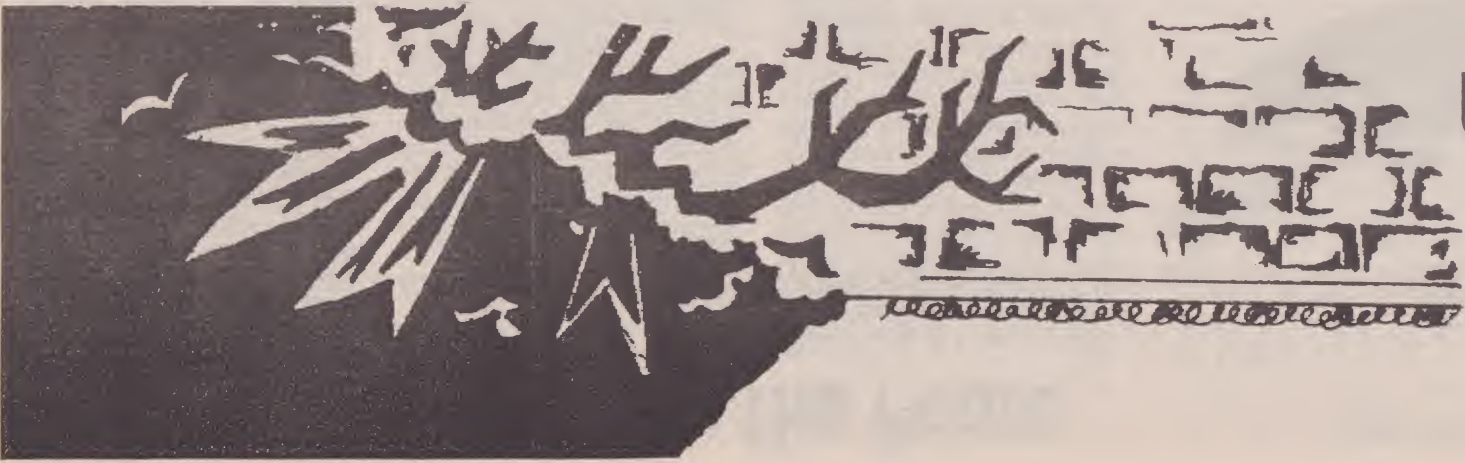
tingent (number 59 in the lineup), which might not have marched after all ... none of the people who looked for them were able to locate them. Marching behind the military contingent gave us a focus for our alternative anti-authoritarian message. We would probably have been swallowed up had we marched with the huge and highly disorganized ACT UP contingent. (No one we asked knew where they were gathering or marching, even on the morning of the march itself)

It was great to see such a sizeable anarchist/anti-authoritarian presence at the march, and our contingent was probably the most mixed in terms of variety of sexual orientations. Gay, Lesbian, Bi, hetero or undefined, all the anarchists were queer in their own way. It felt good to emphasize oppositional politics as well as sexuality. While there were several people clad in black-bloc attire and masks, there was no havoc or destruction along the route. Our mere presence as anarchists was enough to shock the mainstream Gay and Lesbian viewers. Hopefully we made some people think! *

For the full text of the communiqué, the April '92 communiqué or the Aug '92 discussion paper write to us at Love and Rage or write to:

Arm the Spirit
c/o Wild Seed Press
PO Box 57584, Jackson Station
Hamilton, ONT L8P 4X3 CANADA

The analysis in this article is the authors' perspective and should not be attributed to ATS.



RAF Bombs Prison

Continued From Page 1

cal situation in which the RAF found themselves, they called for a broad discussion between various parts of the left about strategy and for the building of a counter-power from below — a mass movement out of which a revolution could arise. They questioned the role of armed struggle in the left and whether it accomplished anything when it did not come out of a broad base of support. "Either our side will develop a base-movement from below, which is directed by solidarity and justice, and by the struggle against this cold society and against poverty and a lack of perspective or the explosive contradictions will remain destructive and the violence will escalate, each person against the other."

In the April 1992 communiqué and a discussion paper released in a Aug 1992, the RAF indicated that the cessation of attacks was conditional. If the state did not allow room for necessary discussion and release the RAF prisoners, the RAF would retaliate. With this action they have followed through with this threat and have shown that they will not allow the state to take advantage of their new position.

In the latest communiqué, the RAF write very clearly that this action does not represent a new strategy (or a resumption of an old one), but rather an interim to the decrease in pressure from our side, and that's why we left the option open of intervening. It necessary, in order to place limits on the state's conduct. In Aug '92 we wrote: 'We will then decide on armed intervention as a moment of pushing back and not as a further strategy. We won't simply be made to revert to our old ways. This escalation is not in our interest. But the state has to realize that when it leaves no other option, we have the means, the experience, and the determination to make them take responsibility.'"

The RAF go on to write, "After we removed the pressure from the our side, the state once again decided on an escalation against the prisoners — the prosecution against Christian Klar and the new wave of trials will put people away for their entire lives; the decision not to release Bernd Roesser early; and the refusal of prisoners based on the offer of release after submission to psychiatric tests, whereby they would be forced to claim that their struggle, their initiatives, their entire opposition, was simply grounded in the necessity of step in our history which we took have always maintained that the state's destructive stance. We engage in broader participation, as well as the escalation against political prisoners. "We have often been criticized because in our communiqué last April we linked our decision to halt our actions to the situation of the prisoners, particularly to room for necessary discussion and release the RAF prisoners, the RAF would retaliate. With this action they have followed through with this threat and have shown that they will not allow the state to take advantage of their new position."

developing new foundations, and we stated that this necessity was independent of the state's conduct. But from the beginning it was unclear how the state would react to the decrease in pressure from our side, and that's why we left the option open of intervening. It necessary, in order to place limits on the state's conduct. In Aug '92 we wrote: 'We will then decide on armed intervention as a moment of pushing back and not as a further strategy. We won't simply be made to revert to our old ways. This escalation is not in our interest. But the state has to realize that when it leaves no other option, we have the means, the experience, and the determination to make them take responsibility.'"

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ple 'insanity'. "The construction of the prison in Weierstadt was to add to the capacity of the German penal system, allowing a larger portion of the population to be imprisoned. The new prison was also used as an excuse to indefinitely delay the repair or closing of prisons such as Frankfurt-Preungshheim, which have been the subject of human rights demands by prisoners on an ongoing basis.

The RAF state that the Weierstadt prison was targeted because they wanted to counter the offensive actions the state had taken against RAF prisoners. It was not meant as a renewal of their old tactics and methods.

There are several questions raised by this action. Although the RAF state that this action is separate from the ongoing process of integration into broader political movements, this action and it needs to be put into context. What is the effect of this action on the RAF's search for new direction and process?

The RAF's decision to bomb a prison can be seen in several ways. In some ways it appears to be a change in tactics both because it is a different kind of action from the kidnappings and assassinations that the RAF are

famous for, and because bombing a building is more acceptable to a larger portion of the left than assassinations.

The RAF claim that this action stands separate from their search for a new strategy, but it occurs within the context of their history and of a larger movement that they are trying to relate to. This action is similar to past actions in that it doesn't seem to arise out of a broader discussion. It is also an action which is focused on political prisoners, many of the most famous of whom are members of the RAF. The RAF admit that this action does not directly affect the movements that they claim affinity with. As the first major RAF action in a long time, however, this draws attention to their discussions and highlights how their actions measure up to the standards they have set for themselves.

In spite of the problems that these questions raise, it is certainly true that one less prison is always a step in the right direction.

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Arm the Spirit
c/o Wild Seed Press
PO Box 57584, Jackson Station
Hamilton, ONT L8P 4X3 CANADA

The analysis in this article is the authors' perspective and should not be attributed to ATS.

Activities include a zine and book-
ing shows. Send us submissions
for our zine. We are also interest-
ed in forming a womyn-only anar-
chist group. Other groups, includ-
ing ARM (Anarchist Revival
Movement) and AVC (Angry Youth
Collective) would like to become
more active and expand. For
more information about any of
this please contact BAC at:

PO Box 18956
Baltimore MD 21206

PATERSON, NJ

THE PATERSON ANARCHIST

Collective, one of the nine groups
that makes up the North Jersey
Anarchist Federation, continues
the struggle to organize in the
streets of Paterson. We have
opened the Right to Existence,
anarchist bookstore/community
space/hangout. We hold forums
and political video nights here. We
have also printed and distributed
the first issue of *Plain Words*
which contains the second issue
of *Copwatch*. *Plain Words* fea-
tures local news from an anar-
chist viewpoint and national and
international anarchist news.
Copwatch covers the local police
terror. To find out more about
these papers, Anarchist Black
Cross or other NJAF groups con-
tact us at:

PAC

POB 8532

Haledon, NJ 07508-8532

THE ANARCHIST ARCHIVES
Project has been collecting mate-
rials on the history of Anarchism
since 1982 and has gathered over
7,000 items. The project provides
research assistance and low cost
photocopying of most material in
the collection.
To find out more write:
PO Box 1323
Cambridge MA 02238

@ Archives



Liberation Radio

people around the US participated
in a day of action protesting US
policy toward Haitian refugees. In
New York City, protesters occu-
pied the Statue of Liberty, ACT UP orga-
nized an encampment outside the
US offices which lasted through
the night Demonstrations were
also held in Seattle, Chapel Hill,
North Carolina, and at UC
Berkeley. ★

ordered to cease broadcasting
uncensored Haitian news in
Creole. They evaded the orders
by singing the news, accompa-
nied by a guitar and bongos.
They have since completely
ceased the Haitian news pro-
gram due to threats and intimi-
dation against workers at the
station.

You can contact the stations:

Black Liberation Radio
c/o 333 N 12 st
Springfield, IL 62702

Radio Enriqueillo
Apartado 99

Tamayo, Dominican Republic

—from New Liberation News Service
and Interadio

SPRINGFIELD, IL—
MBANNA KANTAKO IS BLIND,
Black, broke and on the verge of creat-
ing a Media revolution in America.
Black Liberation Radio operates on a
one-watt transmitter the size of a
toaster, with a broadcast range of only
one mile. The six-year-old station has
been in flagrant violation of a federal
court order to cease broadcasting for
the past two and a half years. "The
"Micro-Radio" model is cheap (about
\$800), easily replicated and was
designed to be used to empower
low-income people in neighborhoods
across the country.
TAMAYO, DOMINICAN REP—
MEANWHILE, IN THE DOMINICAN
Republic, Radio Enriqueillo was

Calendar

June 27 — July 4

Efi Rendezvous

Mt. Graham, AZ
Contact: AZ Efi, PO Box 3412
Tucson, AZ 85722

July 7—11

Love and Rage Annual

Conference

San Diego, CA
Contact: SD@Federation
c/o 915 E St, San Diego, CA 92101
Darren (619) 239-8722

July 16—19

Holiday in Beirut, USA

@ Gathering

Portland, OR
Contact: Rosbud Commons
1951 W. Burnside, Box 1928
Portland, OR 97209

July 29 — August 1

The Frenzy @ Conference

Vancouver, BC
Contact: Box 122, 1895 Commercial Drive
Vancouver, BC V5N 4A6

July 30 — Aug 2

Mid-Atlantic @ Gathering

Contact: Wooden Shoe Books
(215) 569-2477

August 8

Under the Volcano

(Bands & Artists)

Vancouver, BC
Contact: Box 21552, 1850 Commercial Dr
Vancouver, BC V5N 4A0
Tel/Fax (604) 255-2787

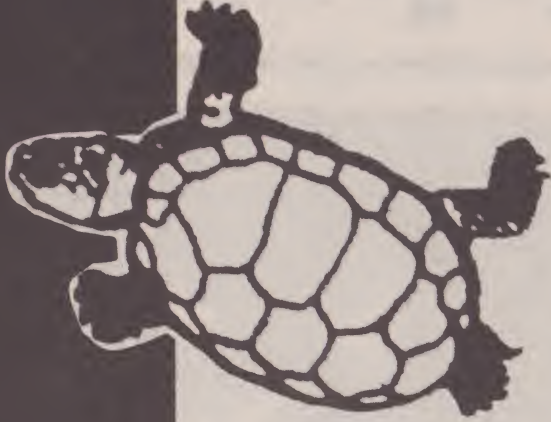
Sometime Soon

Midwest @ Gathering

Contact: Practical Anarchy
PO Box 173, Madison, WI 53701

National Organizing Summit
Against Police Brutality

Contact: Dave (313) 865-2748



OF REVOLT

In response, the school staff began to round up students demanding to know the connection between the vandalism, the "anarchist terrorist" organization" that was responsible for the two.

—from *Jersey Anarchist* No 8

Cop Killers

CALIFORNIA—

COPS IN CALIFORNIA ARE complaining of "people taking shots at you just because you're wearing a blue uniform." In Salinas, in response to a police murder in January, groups confronted police with rocks, bottles and random shots. Also, in response to the Rodney King verdict, graffiti began appearing throughout South LA, saying things like "Kill Cops." ★

Day of Action for Hatians

ON MONDAY, APRIL 19, people around the US participated in a day of action protesting US policy toward Haitian refugees. In New York City, protesters occupied the Statue of Liberty, ACT UP invaded a local congressman's office, and others marched outside the Immigration and Naturalization Services (INS) offices. In Miami, demonstrators rallied at the INS offices. In Boston, protesters leafleted the Boston Marathon and rallied at the finish line. In Philadelphia, ACT UP organized an encampment outside the INS offices which lasted through the night Demonstrations were also held in Seattle, Chapel Hill, North Carolina, and at UC Berkeley. ★

Police Van a Sizzler

A NJAYF (New Jersey Anarchist Youth Federation) member made and distributed a flyer to protest this which denounced the actions of the

December several new cars at a GM dealership were attacked (claimed by an anarchist group). On Dec 25 a McDonalds was attacked by the ALF. Then on Jan 1, a butchers shop was also attacked by the ALF. Although no known communiques have been received about the police van action, this seems to be the first use of fire. Complacent Victoria is heating up!

—from *Autonomous*



THE GRILL OF THE FAIRFIELD VICTORIA, BC— This comes with a recent surge of activity in Victoria. In mid-Fairfield Road.



Liberation Radio

MBANNA KANTAKO IS BLIND, SPRINGFIELD, ILL—

ordered to cease broadcasting unlicensed Haitian news in Creole. They evaded the orders by singing the news, accompanied by a guitar and bongos. They have since completely ceased the Haitian news program due to threats and intimidation against workers at the station.

You can contact the stations: Black Liberation Radio c/o 333 N 12 st Springfield, IL 62702 Radio Emigilio



TOR — Soon to be a bi-monthly newsprinted magazine. Yeah, we're punk. A thirty two page, 8 1/2 x 11 format, hopefully out in May. Print run 5,000. Watch out pushing us toward acquiring some property. If people are coming through Chicago, call the CHICAGO AUTONOMIST HOT-LINE at (312) 455-0707 to network with us.

HELLO FROM BALTIMORE

ANARCHIST ACTIVITY IN Baltimore has been increasing of late. Earth Core distribution has just become a Love and Rage supporting group. Earth Core is a small anarchist collective that circulates literature, music and publications with an anti-authoritarian focus. There has been a recent increase in racist activity in Baltimore, and we would like to form a Baltimore ARA and could use help. The BAC (Baltimore Anarchist Collective) is a local youth-oriented group which holds meetings every other week. Activities include distributing and publishing a zine and book-ing shows. Send us submissions for our zine. We are also interested in forming a woman-only anarchist group. Other groups, including ARM (Anarchist Revival Movement) and AVC (Angry Youth Collective) would like to become more active and expand. For this please contact BAC at: PO Box 18956 Baltimore MD 21206

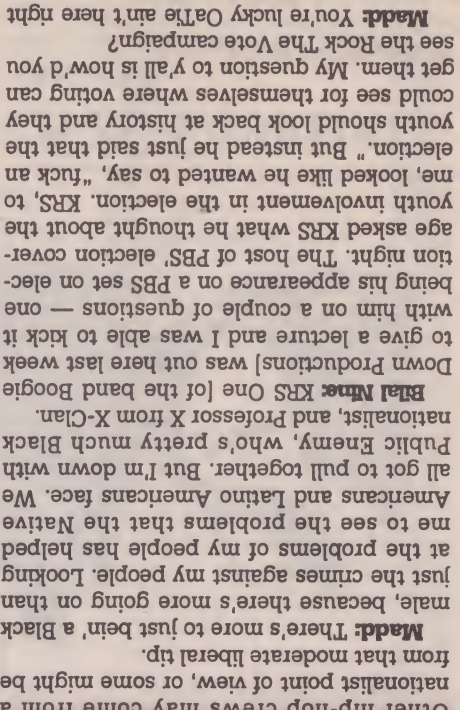
PATERSON, NJ

THE PATERSON ANARCHIST Collective, one of the nine groups that makes up the North Jersey Anarchist Federation, continues the struggle to organize in the streets of Paterson. We have opened the Right to Existence, anarchist bookstore/community space/hangout. We hold forums and political video nights there. We have also printed and distributed the first issue of *Plain Words* which contains the second issue (\$800), easily replicated and was designed to be used to empower low-income people in neighborhoods

—Gagme (312) 282-8606, \$50/yr (student \$35), Info@gagme.chi.il.us.
—Chinet (312) 283-0559, BBS free,

Canada, US and Mexico: IGC (Peacenet, among others); support@igc.apc.org or call (voice) (415) 442-0220. Accounts are

HERE IS A QUICK, DESCRIPTIVE LIST



more than a hundred countries and reaches an estimated 10-15 million people of all sorts (activists, researchers, educators, politicians).

Interview With The Goats

By Bilal Nine

ON FEB 19, THE GOATS DROPPED their fat lyrics of dissension on Houston. After nappin' it up on stage, I got a chance to

kick it with them.

The Goats' debut album, *Tricks of Shade*, is fat with a unique flavor that blends streetwise political perspective, humor and a wild in-your-face style. Add to that — a 12-part story on the album about *Chicken Little*, an African youth's saga through Uncle Scam's House O' Freaks looking for his mother who was captured by anti-choicers — and you get hip-hop like it's never been done before.

Bilal Nine: One thing I've noticed about the Goats is that your political perspective seems a little more radical in respect to a wider, all-embracing approach politically. Other hip-hop crews may come from a nationalist point of view, or some might be from that moderate liberal tip.

Madd: There's more to just bein' a Black male, because there's more going on than just the crimes against my people. Looking at the problems of my people has helped me to see the problems that the Native Americans and Latino Americans face. We all got to pull together. But I'm down with Public Enemy, who's pretty much Black nationalists, and Professor X from X-Clan.

Bilal Nine: KRS One [of the band Boogie Down Productions] was out here last week to give a lecture and I was able to kick it with him on a couple of questions — one being his appearance on a PBS set on election night. The host of PBS' election coverage asked KRS what he thought about the youth involvement in the election. KRS, to me, looked like he wanted to say, "fuck an election." But instead he just said that the youth should look back at history and they could see for themselves where voting can get them. My question to Y'all is how'd you see the Rock The Vote campaign?

Madd: You're lucky OaTie ain't here right now, cuz he'd be yelling at the top of his lungs right now. Fuck Rock The Vote, man. When was the last time a vote has done anything for anybody? The Civil Rights Movement, the Women's Suffrage Movement, the ERA, the Labor Movement. You gotta revolt. Ain't nothing gonna change through voting. My grandparents died for the right that I have to vote. I used it, and I think you should vote, but that's not all you should do.

Mark Boyce: LA Riots is the perfect example of what you gotta do.

Madd: So we voted for Clinton, and nothing's gonna happen, which is what they want you to do. Lower you into complacency.

Boyce: He [Clinton] is going to give us the same shit that's been around for 15 years.

Question from the room: What do you think about Tipper Gore now that she's in the White House?

Boyce: She can only help us.

Madd: I don't think things are gonna get worse or better. Things are gonna stay where they're at right now. Do we trust Clinton? Not as far as we can throw him, and believe me, our next record will be totally devoted to dissin' Clinton.

Bilal Nine: I saw at the bottom of Y'all's lyric sheet labeled "Moral" and it says [Clinton] is in the list along with Reagan and Bush.

Madd: If I think my next door neighbor could do a better job, then it's a democracy, but when I gotta pick between two middle-aged, white male descendants of slave owners, I'm pissed.

OaTie: [Just entering the room] You must be talking about presidents of the United States cuz that's the only group around that fits that description.

Bilal Nine: What inspired you brothers to do the "Leonard Peltier in a Cage" skit on the album?

Tune into Houston Radio
Check out STREET VIBE NETWORK
a Political Hip-Hop Magazine for Radio
on KPFT 90.1 — I am to 3am Wed nights
Send demo tapes to:
419 Lovett, Houston TX 77006

OaTie: When I first heard about him, I was in Europe. The people out there know what time it is, but here, 40 people know what's up, or do they just read fuckin' daily news and the other schlock out there?

Bilal Nine: When you guys were about to drop "Do the Digs Dug?" and you were talkin' about Leonard, the audience seemed a little lost.

OaTie: When I first heard about him, I was in Europe. The people out there know what time it is, but here, 40 people know what's up, or do they just read fuckin' daily news and the other schlock out there?

Bilal Nine: I noticed in the "Props" section [on the album's liner notes] that Emma Goldman is listed. I'll play this Emma



Goldman sound bite on my show [Street Vibe Network] every now and then. I'm playing this to a hip-hop crowd and people call in asking "Who is Emma Goldman?"

OaTie: Emma Goldman has always been a hero of mine; she lived around the turn of the century. She spoke out, against getting married, a woman's right to abortion, for bad labor conditions. She died in the Soviet Union. She was a communist. I'm not — that's the only difference between us.

Bilal Nine: Well, not to be a smart-ass, but at that period in her life she went over to anarchism.

OaTie: Well, if you look at the government that existed there, I can see why. Actually, I'd like to see an anarchist party, as obnoxious as that sounds.

There are two types of women you can talk about in rap songs: Ho's and B's or women like Emma Goldman ... and we don't diss women.

—From *Black Fist Vol 1 No 2*

Not to be even smarter-asses, but Emma Goldman was always an anarchist — The Production Group

drums and scrap metal and built a bonfire of wooden police barricades. Earlier in the week police and bulldozers had moved in to demolish the shantytown that had been home for 21 people. The demonstrators were particularly upset over the report that two of the shantytown residents had been committed to Bellevue Hospital. (They were later released.) The City plans to build a new station for the PSA-9 Housing Police and 56 units of so-called low-income housing.

—From *Black and Red* May/June 93



Bill Needs Your Help

DETROIT— A DETROIT COMMUNITY MEMBER and activist of several years, needs back against Queer-bashers.

In mid-April outside the 404 Willis anarchist community center, a group of wim-min were being verbally harassed by a gang of well-known misogynists and Queer-bashers. When these wim-min confronted their aggressors, several of the wim-min were physically attacked. People on the scene joined forces and successfully chased the gang away. But in the process, Bill was cornered and bashed in the head with a baseball bat.

Bill has already lost eight teeth, has a broken jaw and may lose his lower lip to infection. He cannot cover the costs for even minimal medical care. He has been unable to work due to his injuries. He has no medical insurance. To fully restore his mouth and jaw he will need surgery which will cost \$12,000. Please help raise the money needed. Bill supports Queer-rights with more than just words. We should support him. Please give generously. Send donations to:

Care for Bill
c/o SRN Wayne State University
5221 Gullen Mall, Box 99
Student Center Bldg.
Detroit, MI 48202
Make Checks Payable to:
Student Resistance Network

became a Mau Mau judge. ment was more important. Nyamantua lat worthiness. At this point gender was irrelevant it was held that she could not possibly be against the movement. As far as positions leadership went, people had to prove their selves through acts of bravery, secrecy and trust. At this point gender was irrelevant.

Another woman that rendered sexist myths meaningless was Wambui X. She was known as "the killer." After her husband, also a freedom fighter, was killed in the forest, she refused to remarry and dedicated herself to Mau Mau work. She could not revert back to domestic subsection because "she could not be ruled, she knew everything, her hands had become light, she could easily kill a useless husband."

By 1956 the Mau Mau movement had been militarily defeated. The hardcore Mau Mau created the Kenya Land Freedom Army (KFLA). They fought on to protect squatter rights as the British began to decolonize. The British did a number of things to maintain some form of economic control over Kenya. They cultivated an elite African leadership, often the same ones not trusted by the poorer, undereducated squatters. They created loan schemes "out of fairness to the settlers" in which squatters were allowed to borrow money to purchase land. This was often done with the goal of concentrating land ownership in the hands of a few Africans, "the new African middle class," who would then hire squatters and prevent a massive redistribution of land. During this time the KFLA continued its resistance. They were better organized, commanded stronger allegiance, and had greater clarity of purpose than Mau Mau. They clearly expected to use violence when necessary.

CONCLUSION

In conclusion, the parallels to Britain in Africa and the U.S. in the Americas in regard to "reservations", "reconstruction" after the civil war, and the creation of puppet regimes, are instructive in understanding the roots of many contemporary problems. We as a squatter community have not yet fully realized not only the revolutionary potential of a strong squatting movement, but also that this movement cannot be separate from fighting against racism, sexism and economic exploitation.

By 1950 younger members were becoming disillusioned with the slow pace being taken by the older leaders of the movement. The aim of the first oath was "secretly to unite, discipline and foster political consciousness" among the Kikuyu with the ultimate aim of obtaining land and freedom. In fact most intellectuals or those a little better off, such as farm foreman, were often distrusted and were often the last to take the oath. If repercussions followed, these people were often murdered. If they remained loyal, they were then expected to use their position to influence others or to supply information about the Europeans, as the Europeans often trusted them more. In

The aim of the first oath was "secretly to unite, discipline, and foster political consciousness."

1952 there was a massive mobilization to recruit people to take the oath. This resulted in a wave of violence as the state attempted to brand the Mau Mau as "criminals." On Oct 20, 1952, following the assassination of Chief Waruhiu, a high ranking puppet, a state of emergency was declared. This resulted in a wave of settlers killing squatters, confiscating stock and crops.

STRUGGLING WITH SEXISM

The aim of the first oath was "secretly to unite, discipline and foster political consciousness" among the Kikuyu with the ultimate aim of obtaining land and freedom. In fact most intellectuals or those a little better off, such as farm foreman, were often distrusted and were often the last to take the oath. If repercussions followed, these people were often murdered. If they remained loyal, they were then expected to use their position to influence others or to supply information about the Europeans, as the Europeans often trusted them more. In

the 1920's settlers began to diversify from simply farming to also raising stock and dairy cows. They were now in direct competition with the squatters. Furthermore, raising livestock was less labour intensive, and they no longer needed the squatters to help to run their farms. With this new competition came a new ruthlessness on the part of the settlers. They began to confiscate and kill squatter stock. The squatters called this kifagio, a swahili word literally meaning "the briem," referring to the sweeping away of squatter stock and their primary livelihood.

The colonial judicial system was hopelessly biased, so the squatters continued to use the traditional chama, or elders councils to arbitrate disputes amongst squatters. Each farm would have its own chama (single council). For larger disputes the individual chama would combine to form a special chama to deal with problems extending beyond a single farm. In 1924 the government outlawed the chama and, in 1931 instituted a native tribal court, often selected by Europeans. While Africans were being taxed, only European, Asian and Arab children received an education from government schools. The squatters set up their own

be more and more apparent to Europeans and to counter the culturally destructive mission schools that would try to indoctrinate African children.

THE LOYALTY OATH

In 1940 the Kikuyu Central Association (KSA) was banned by the government. The KSA was the main vehicle through which displaced Africans lobbied to get back their land. The government purchased Olenguone district to provide land for displaced squatters. This reservation, or reserve as they were called in Kenya, was unsuitable for economically supporting the number of people concentrated in this reserve. Olenguone became a dumping ground for those committing sabotage, organizing or acts otherwise deemed undesirable by the settlers. Not surprisingly it became the center and beginning of the organized resistance. By 1944 the underground KSA and squatters in Olenguone were using a "loyalty oath." At first they used the bible and the soil as their symbols. "This was quickly changed to the soil and goat meat. Considering the kitagio, which was killing their stock, and the continuous displacement from the land, it seemed an apt symbol of their aspirations.

By 1950 younger members were becoming disillusioned with the slow pace being taken by the older leaders of the movement. The aim of the first oath was "secretly to unite, discipline and foster political consciousness" among the Kikuyu with the ultimate aim of obtaining land and freedom. In fact most intellectuals or those a little better off, such as farm foreman, were often distrustful and were often the last to take the oath. If repercussions followed, these people were often murdered. If they remained loyal, they were then expected to use their position to influence others or to supply information about the Europeans, as the Europeans often trusted them more. In

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selfish, bigoted thieves, is truly illuminating to the native peoples of the land, but as greedy, settling in America, not as respectful neighbors for their rights. The parallels to Europeans began to appear to us squatters in South Africa. It referred to an African permitted to live on a European farmers land, usually on condition that they worked for the farmer for a specific period of time. In return for labour, the African was allowed to grow food and to graze animals. It's crucial to look at the origins of squatting to understand it properly today. The African that cultivated the land and raised livestock was transformed overnight with the arrival of Europeans from a landowner to a squatter. The European simply staked out land creating plantations, regardless of who was using it beforehand. Then under threat of force, he gave the African the choice of being evicted from their land, squatting it with a form of indentured servitude bordering on slavery, or face the wrath of the British military.

TAX RESISTANCE

One example of how the legal system was used to economically undermine and enslave a people is the Hut and Poll Taxes of 1901 and 1910. By placing a tax on every home and head of the family, the colonialists caused many previously self sufficient African families fell into debt. They would then start squatting. The father would often work for the European in order to pay off the taxes, while the mother would tend to the farming and the children would tend to the livestock. Further laws were enacted to change the status of squatters from that of tenants to that of a labour contract. The squatters continued to resist each new law, often in very creative ways. One way used to subvert the law was to invite friends and relatives to come for a "visit" to lend a hand. The relatives stayed on and in time there would be more and more squatters taking back the land. In the 1920's settlers began to diversify from simply farming to also raising stock and dairy cows. They were now in direct competition with the squatters. Furthermore, raising livestock was less intensive, and they

Kikuyu elders



Nyamatu was soon running a whole network, often of women and children who could go to areas without raising as much suspicion. Children would often appear to be playing when in fact they were gathering information on troop movements, possible informers, etc.

Before a woman could be elected as a lead and co-opted into the Inner Secret Council, she had to have taken the third oath, at which point it was held that she could not possibly turn against the movement. As far as positions leadership went, people had to prove their worthiness. At this point gender was irrelevant. Another woman that rendered sexist myths meaningless was Wambui X. She was known as "the killer." After her husband, also a freedom fighter, was killed in the forest, she refused to remarry and dedicated herself to Mau Mau work. She could not revert back to domestic subjection because "she could not be ruled, she knew everything, her hands had become light, she could easily kill a useless husband."

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NYC Squatters

NEW YORK—

SIX DEMONSTRATORS PROTESTING the destruction of a shantytown in New York's Lower East Side were arrested on Feb 20 following an hour-long metal jam at the site. Some 50 squatters and anarchists met at the vacant city-owned lot on 9th Street and Avenue C where they pounded drums and scrap metal and built a bonfire of wooden police barricades. Earlier in the week police and bulldozers had moved in to demolish the shantytown that had been home for 21 people. The demonstrators were particularly upset over the report that two of the shantytown residents had been committed to Bellevue Hospital. (They were later released.) The City plans to build a new station for the PSA-9 Housing Police and 56 units of so-called low-income housing.

—From Black and Red May/June 93



DETROIT—

BILL, A DETROIT COMMUNITY MEMBER and activist of several years, needs medical treatment as the result of fighting back against Queer-bashers. In mid-April outside the 404 Willis anarchist community center, a group of wimmin were being verbally harassed by a gang of well-known misogynists and Queer-bashers. When these wimmin confronted their aggressors, several of the

A History of Squatting in Kenya

EDITED BY RICHARD VAN SAVAGE
IN THE CONTEXT OF KENYA
and the Mau Mau movement,
particularly amongst the Kikuyu.

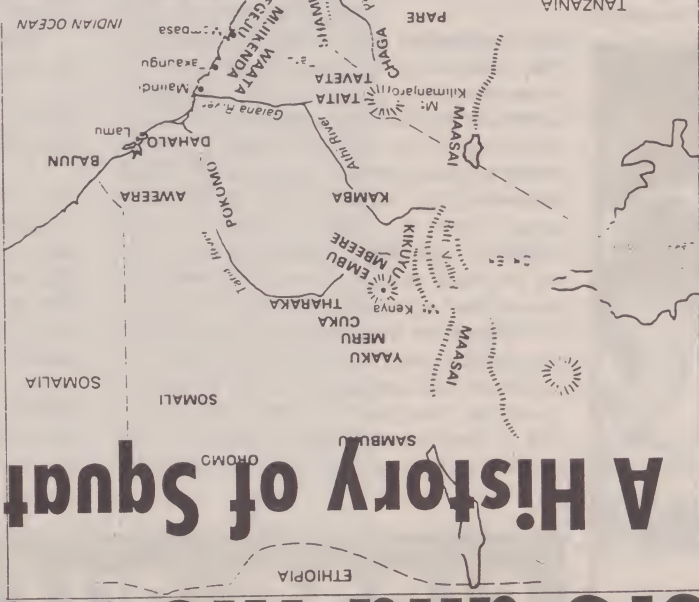
people, squatting played a pivotal role. The term *Mau Mau* was used primarily by Europeans to describe what many Africans referred to as "the movement." The label has since stuck. Focusing on land and freedom brought out the hypocrisy and true contradictions within British colonial society. The racism, economic exploitation and the use of laws to further such crimes came to

be more and more apparent as the squatters fought for their rights. The parallels to Europeans settling in America, not as respectful neighbors to the native peoples of the land, but as greedy, selfish, bigoted thieves, is truly illuminating.

"The term 'squatter' originated in South Africa. It referred to an African permitted to live on a European farmer's land, usually on condition that they worked for the farmer for a specific period of time. In return for labour, the African was allowed to grow food and to graze animals. It's crucial to look at the origins of squatting to understand it properly today. The African that cultivated the land and raised livestock was transformed overnight with the arrival of Europeans from a landowner to a squatter. The European simply staked out land creating plantations, regardless of who was using it beforehand. Then under threat of force, he gave the African the choice of being evicted from their land, squatting it with a form of indentured servitude bordering on slavery, or face the wrath of the British military.

TAX RESISTANCE

One example of how the legal system



THE LOYALTY OATH

self-help network of free schools to educate and to counter the culturally destructive mission schools that would try to indoctrinate African children.

In 1940 the Kikuyu Central Association (KSA) was banned by the government. The KSA was the main vehicle through which displaced Africans lobbied to get back their land. The government purchased Olenguone district to provide land for displaced squatters. This reservation, or reserve as they were called in Kenya, was unsuitable for economically supporting the number of people concentrated in this reserve. Olenguone became a dumping ground for those committing sabotage, organizing or acts of otherwise deemed undesirable by the settlers. Not surprisingly it became the center and beginning of the organized resistance. By 1944 the underground KSA and squatters in Olenguone were using a "loyalty oath." At first they used the bible and the soil as their symbols. This was quickly changed to the soil and goat meat. Considering the kitagio, which was killing their stock, and the con-

tributed among the many guerrilla cells

Wanjiru Nyamatu. At first the Mau Mau movement was terribly sexist, as women were thought of as not being able to keep secrets. As women began to not only take the oath but to kill and fight along side their husbands, these prejudices began to be dispelled. Nyamatu became a General in charge of food. This became a crucial position because it also meant being in charge of intelligence gathering.

Nyamratu was soon running a whole si network, often of women and children who could go to areas without raising as much suspicion. Children would often appear to be playing when in fact they were gathering information on troop movements, possibly informers, etc.

Kikuyu elders



in the U.S.
Information was taken from the book,
Squatters and the Roots of Mau Mau by
Tabitha Kanogo, Ohio University Press,
Athens Ohio, 45701.

Whether it be rural farm squatting as Thoreau advocated, or urban apartment squatting, we can look to the Mau Mau movement as an inspiration in overthrowing the current property laws that are based on racism and exploitation. Likewise we can study the work of Frank Kitson, a British intelligence officer who pioneered many counter insurgency techniques in Kenya that are still used by the FBI in their COMINT/ELPRO activities against dissidents

NYC Squatters

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Ana, Mexico City
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We need more PG volunteers and translators. If you plan to be in New York and would like to work on the paper, or if you'd like to translate material from the comfort of your home, please call.

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We encourage you to submit material for publication. Shorter articles are more likely to be printed; 1750 words, a full newspaper page, is a long article. Submissions may be edited. Please include a phone number and address so the PG can consult you on editing. Articles not printed may be sent to our internal bulletins. All letters will be considered for publication unless requested otherwise. Letters will not be edited. Submission deadline for the next issue: July 15.

ABOUT OUR POLITICS

Love and Rage is a bi-monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed peoples around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves and reject any prepackaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the radical and on-going revision of our ideas as a necessary part of any revolutionary process.

A hefty set of working papers, encompassing the current debate about our

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SIBERIA—

The big push is now under way to extract the \$30 billion worth of crude oil which lies two miles beneath the Ecuadorian Orient—chemical spills. Among the companies involved are American multinationalals Maxus, Oryx, ARCO, and Occidental, the French company Elf Aquitaine; Braspetro of Brazil and others. ★

According to the Russian Greenpeace organization, the plant at which the explosion occurred uses nitric acid to dissolve spent fuel rods from nuclear reactors, in order to extract Uranium-238 and Plutonium-239 for recycling. A preliminary report issued on April 9 by the State Nuclear Supervisory Committee attributed the cause of the accident to negligence by plant personnel. Even tiny particles of plutonium dust, if they lodge in the lungs, create a high risk of cancer. Unlike the Siberian Chemical Combine, the town known as Tomsk-7. Founded in the late 1940s as one of three major centers of the Soviet nuclear weapons manufacturing program, Tomsk-7 remains closed to foreigners, and during the Soviet era was so secret that despite having a population of more than 100,000, it was not marked on maps.

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From Mikhail Tsvetina
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Volzhsky Blvd 21-62
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popularly elected
Coordinating Group
makes urgent decisions.
Ongoing debates take
place in our Discussion
Bulletin (Disco Bull), out
every six to eight
weeks. More timely
information goes out bi-
weekly in the Network
Bulletin. Day to day edi-
torial decisions about
the paper are made by
the volunteer
Production Group (PG).
A group of elected
Coordinators shares
responsibility for the
general work of the

FREE MARKET

Network. Two of these Coordinators, the Co-
Facilitators, work with the PG on production
of the paper and help coordinate the projects
of the Network. In an effort to further
democratize and strengthen the Network,
temporary Regional Organizing Contacts vol-
unteer to be a contact for their local areas.
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Editorial Policy

We encourage you to submit material for
publication. Shorter articles are more likely to
be printed; 1750 words, a full newspaper
page, is a long article. Submissions may be
edited. Please include a phone number and
address so the PG can consult you on edits.
Articles not printed may be sent to our inter-
nal bulletins. All letters will be considered for
publication unless requested otherwise.
Letters will not be edited. Submission dead-
line for the next issue: July 15.

Boring Disclaimer

"Broadsheet" edition. If you're having trouble get-
ting the paper, please call

The Love and
Rage Network is
made up of
autonomous groups
and individuals from
around North
America. Supporting
Groups make a com-
mitment as a group
to support the net-
work financially, and
by writing for and
distributing Love and
Rage in their area. If
you would like to
join, please write us.

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All of the addresses on this page are
contacts for the Love and Rage Network.
Here are some more. Let us know if you
want to be a contact.

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Killing The Planet

through the rainforest, pipelines
will be put into place, and the crude
oil will begin to flow. An area of
more than 7 million acres of rainfor-
est will be subjected to oil and
chemical spills. Among the compa-
nies involved are American multina-
tionals Maxus, Oryx, ARCO, and
Occidental; the French company Elf
Aquitaine; Braspetro of Brazil and
others. *

SIBERIA—

RUSSIAN OFFICIALS HAVE con-
firmed that plutonium salts were
among the radioactive materials blast-
ed into the atmosphere when a
nuclear fuel reprocessing installation
in Western Siberia exploded on April
6. An area of at least 35 square kilo-
meters of forest has been rendered
uninhabitable — effectively forever.
The explosion occurred 28 km
north-west of the large industrial
city of Tomsk in an outlying plant of
the Siberian Chemical Combine.
The combine is centered in the
town known as Tomsk-7. Founded
in the late 1940s as one of three
major centers of the Soviet nuclear
weapons manufacturing program,
it's 24,000 years.

ECUADOR—

OIL COMPANIES VS NATIVES.
The big push is now under way to
extract the \$30 billion worth of
crude oil which lies two miles
beneath the Ecuadorian Orient —
the Amazon region of Ecuador, that
is one of the most biologically
diverse areas on the planet. Within
the next year or two, a network of
250 miles of roads will be plowed
through the rainforest, pipelines
will be put into place, and the crude
oil will begin to flow. An area of
more than 7 million acres of rainfor-
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CORRECTIONS

If you've read Love and Rage before, you
might notice that this issue has no Anarchist
Youth Federation page. AYF is currently try-
ing to develop a more-collective way to pro-
duce the page. As soon as they come up with
a process they're happy with, we'll start run-
ning the page again. For more info write to:
AYF Discussion Bulletin
PO Box 365
New York, NY 10013

LOVE AND RAGE NETWORK

Love and Rage is created by the Love and Rage Network, a group of people from across North America who find themselves in general political agreement. *Love and Rage* is one of the many projects of the Network to which supporters contribute time, money and energy. Major decisions and overall policies are set by the Network. Individuals and supporting groups who participate in the

Network gather in an annual conference, at which most major decisions are made. The Network Council, comprised of up to two delegates from each supporting group, meet at least once between conferences to make interim decisions. A popularly elected Coordinating Group makes urgent decisions. Ongoing debates take place in our Discussion Bulletin (Disco Bull), out every six to eight weeks. More timely information goes out bi-weekly in the Network Bulletin. Day to day editorial decisions about the paper are made by the volunteer Production Group (PG). A group of elected Coordinators shares responsibility for the general work of the Network. Two of these Coordinators, the Co-Facilitators, work with the PG on production of the paper and help coordinate the projects of the Network. In an effort to further democratize and strengthen the Network, temporary Regional Organizing Contacts volunteer to be a contact for their local areas.

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Production Group: Gene, Bob*, Matt L. Rick, Sara, Matt B*, Shannon*, Todd, Tommy, Demea, Greg, Beth, Bruce
[PG Members who didn't work on this issue are marked with an *]

Translators: Eugenio, Todd, Ana*, Gustavo*, Pablo

Love and Rage is printed on recycled paper, using soy-based inks. *Love and Rage* is printed by a union printer, ISSN # 1065-2000. When we don't have the money to produce our regular twenty page full-size edition, we produce an eight page



NEED HELP?

Political Statement, is available for \$5 from the Info-Share project. [See Coordinators List on this page.] For more information about these and other internal debates, subscribe to our Discussion Bulletin and Network Bulletin.

If you'd like someone from the Network to come speak or help organize in your area, just let us know and we'll try to send someone! There are plenty of experienced people in Love and Rage who want to help out. If you are one of those people who'd like to travel and speak and organize, please call us right away.

GROUPS NEAR YOU

The Love and Rage Network is made up of autonomous groups and individuals from around North America. Supporting Groups make a commitment as a group to support the network financially, and by writing for and Rage in their area. If you would like to join, please write us.

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MORE CONTACTS

All of the addresses on this page are contacts for the Love and Rage Network. Here are some more. Let us know if you want to be a contact.

New England:
520 Beacon #1B
Boston, MA 02215

South:
John
c/o Justice Alliance
PO Box 281
Chattanooga, TN 37401

Midwest:
Crystal
c/o WCF
PO Box 81961
Chicago, IL 60681

West Coast:
Paul D.
2339 Durrant Ave
Berkeley, CA 94704

Pacific Northwest:
Rosebud Commons
1951 W. Burnside
PO Box 1928
Portland, OR 9720

WHERE'S AYE?

If you've read Love and Rage before, you might notice that this issue has no Anarchist Youth Federation page. AYE is currently trying to develop a more-collective way to produce the page. As soon as they come up with a process they're happy with, we'll start running the page again. For more info write to:

AYE Discussion Bulletin
PO Box 365
New York, NY 10013

CORRECTIONS

In Vol 4, No 1, we ran a story on Gerardo C. Ferre, "Jailed for Burning a Flag." Ferre is no longer in jail, and apparently had been out for some time before we ran the story.

In Vol 4, No 2: The group Neither East Nor West was credited for organizing a pro-choice picket. The credit should have gone to the Network of East-West Women. The San Diego Community Center's address was listed with the wrong zip. The correct address is 915 E Street, San Diego, CA 92101. *

Killing The Planet

ECUADOR— OIL COMPANIES VS NATIVES. through the rainforest, pipelines will be put into place, and the crude oil will be sold to the world.

Anarchists Join Queer March

and marchers were quite supportive, with even some of the military marchers giving us the thumbs-up.

By Liz Higleyman
E A LOUD AND

WASHINGTON, DC—

Soon the coalition of radical Queers appeared, including such groups as Lesbians and Gays Against Intervention (LAGAI) — with their "We Prefer Our Queers Out of Uniform" banner, Queers in Support of Political Prisoners (QUSP), and Revolting Lesbians. The waiting anarchists joined the march along with this unauthorized contingent. A small group of men with radical faerie camouflage skirts and a "Veterans for Peace" banner dropped back from the millitary contingent to march with us. The black-clad anarchists presented a

striking contrast to the rain-bow-clad crowd. At several points along the route, the anarchist group pogo'd in the street, demanding Queer liberation, and ran full speed ahead, much to the surprise and delight of the spectators. (Finally some-fucking different!) Chants included, "We're fucking anarchists, we'll fuck whoever we want!" and "We're here, we're Queer, and we hate the government!" The FBI, filming from their windows, and small clutches of fundamentalists along the route received

and the march's emphasis on the issue of Gay inclusion in the military. Anarchists gathered Sunday morning at Lafayette Park and, wisely as it turned out, decided to wait there to enter the march, rather than attempt to join the mob at the official kick-off point on the Ellipse. "With banners such as "Queer Without Fear," the anarchists lined the roadside across from the White House as the beginning of the march came by. When the military contingent appeared, there were chants of "Make love, not war! Be all you can be! Mutiny! Mutiny!" There onlookers

On SOCF. It's time that the prison revolution strikes quickly and with triumph, because we inside the walls know that America is experimenting on prisons in order to subject you in society to the same conditions. On behalf of all Lucasville prisoners, I urgently ask you to demand federal investigations to be conducted by Senator John Glenn. We need immediate action and hope that the people at *Love and Rage* will be forthcoming in support and get this important message out to other anarchists in society.

I hope that fellow anarchists will write to Senator John Glenn, United States Senate, Washington, DC 20510-3501, and demand that he seek to have the Civil Rights Division of the United States Department of Justice conduct a federal investigation concerning racism, guard-on-prisoner brutality, death of prisoners at the hands of guards, and

Continued to Page 6

The nine prisoners died. The L-Wing of SOCF, which was under full prisoner control, were destroyed. Toilets, sinks, doors, windows, electrical wiring and control consoles were smashed, ripped apart and gutted. Prisoner files on prisoners were burned while their offices were destroyed. Prisoners in segregation firebombed their cell blocks, destroyed cell light fixtures, while others assaulted guards when they entered the ranges to put the fires out. Five hundred Ohio National Guard, SWAT teams, state and local police were on the scene — desperately wanting to rush the prisoners, but didn't know what to expect once inside. A state police helicopter crashed during the fourth day of the riot. Eventually, 21 demands were sent to the prisoner negotiators who granted 15 of them, which resulted in prisoners surrendering on April 23.

Only one population wing, K-Side, is functional. L-Side is to be rebuilt and consist of total lockdown like K-Side presently.

ing this letter to Love and Lucasville Uprising on Easter Sunday at the Southern Ohio Correctional Facility (SOCF).

In regards to the overthrow of SOCF on April 11 — SOCF warden Arthur Tate planned to lock the prison down from April 12 through April 15 to administer, by force, shots to determine whether the 160 plus prisoners who refused such, have tuberculosis (TB). We refused the TB "skin test" based on various reasons, such as the nurses were not accompanied by physicians nor did they wear gloves; the TB skin test was another operation to reduce the prison population; and because reasonable minds dictate that if the guy you are calling with for four years took the test and came up negative, then it's only logical that you wouldn't have TB since he doesn't have it.

Yet, before SOCF could implement this plan [lock-down], a riot broke out

ster n

Western

Western Shoshone Resist

and the Danas to perform any kind of non-violent resistance.

American Peace Test, who were driving to the Dann ranch, had a helicopter land on the

activists to join a non-violent defense force, to do supply runs, to hold fund-raisers, and

COMPILED BY MS. TOMMY LAWLESS
WESTERN SHOSHONE NATION—

to engage in a media blitz. The Spring Gathering at the Damm ranch, March 19-22, drew over 150 people. Many stayed on to defend the ranch.

THE WESTERN SHOSHONE ARE ACTIVELY patrolling a valley region in north central Nevada, the location of the Dann Ranch, to protect their territory from ongoing raids by the US Bureau of Land Management. Elder Clifford Dann is held captive for his resistance. The Western Shoshone Defense Project is seeking

German Prison Bombed

RAF Strikes

By Sara Bell and Todd Prane
ON SAT, MARCH 27, AT
WETTERSTADT, GERMANY—

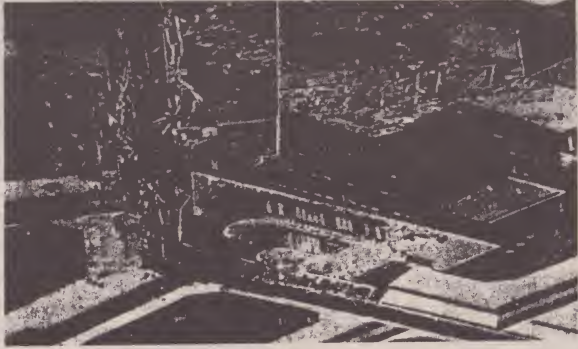
The action planned and executed. The commando took high-tech prison in Wetterstadt, Germany with 200 kg of explosives. insure that the

The bombing caused an estimated 100 million DM in damage (over \$60 million) and is expected to set the prison opening, originally scheduled for early May, back by four years. The prison was to employ the latest technology and was called "an example of modern and humane imprisonment in Germany" by the Minister of Justice, Christine Hohmann-Denhardt.

The explosion destroyed the administration building and four "rest-

dence they have).

This prison was to be a model for new high-tech prisons. In these prisons, a few of which are already in existence, the prisoners are organized into so-called "living groups" of 10 to 20 prisoners. They live in solitary cells and share a common room and a small kitchen. These "living groups" are put together by social workers and psychotherapists according to the prisoners' relative levels of



adaptation or resistance to the values of their captors. The groups are designed to build competition between the prisoners and undermine solidarity.

Through "work therapy" (ie forced labor) and other psychological measures, the prisoners are forced to adapt to the social values that are set by the personnel. Their behavior continually determines their status within the prison hierarchy — from most conforming to non-adapting.

The prisoners' activities are constantly monitored. The cells and common rooms contain video monitors and in the common rooms there are two-way mirrors. Even when they are allowed to briefly leave these areas they are carefully watched — they are transported through third floor passages which also contain cameras.

The capacity of the prison was to be 500 prisoners. Included in this were to be a high security wing for women prisoners and a deportation prison. The Commando Katharina

Hammereschmidt was named for a RAF supporter and close friend of Ulrike Meinhof. Hammereschmidt had served three years and died in prison in 1973. She had a breast tumor and died due to medical neglect. This action came as a surprise to many because the RAF had announced that they were going to halt the escalation of the war with the state from their side. In April of 1992 a RAF communiqué was released which discussed the need to rethink their goals and strategies and to concentrate on negotiating the release of their imprisoned comrades (see Love and Rage Vol 3 No 6). At that time, the then Minister of Justice, Kinkel, had indicated a willingness to release some of the more seriously ill prisoners. But since that time, only a few have been released, and others have faced further harassment.

The RAF had come to see that they were disconnected from the people who they were supposed to be fighting for. In response to this and the very different politi-



Continued to Page 6

Inside the Ohio Prison Revolt

By A Comrade Inside

Following is a first-hand account of the Lucasville

Uprising, sent to Love and Rage as a letter for print.

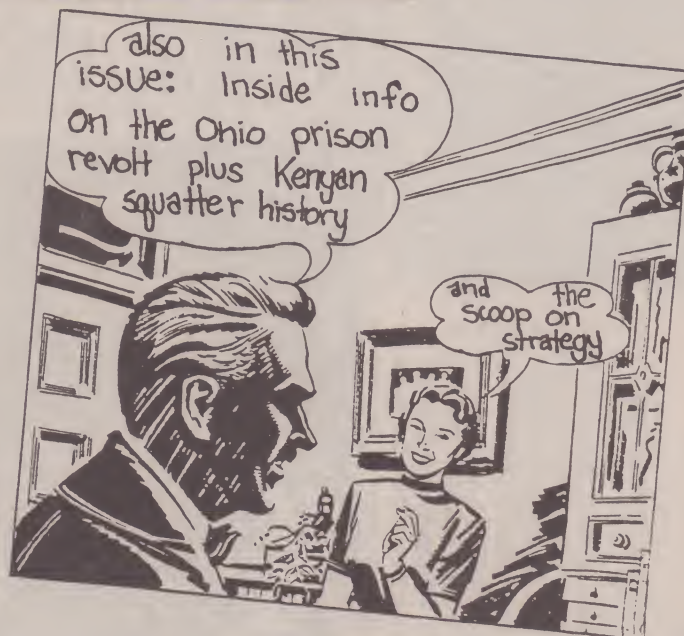
LUCASVILLE, OHIO—

REVOLUTIONARY Greetings. On behalf of the 1855 prisoners, I am direct-

Easter Sunday, resulting in is, SOCF is to be an entire lockdown prison, with the exception of one cellblock of prisoners who will prepare food, etc., for 1855 prisoners.

The Lucasville Uprising was a success, but to continue to keep the ball in our court we need pressure put

LOVE AND RAGE



REVOLUTIONARY ANARCHIST NEWSPAPER